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BIOGRAPHY.

SOME PARTICULARS OF DR. PRIESTLEY'S RESIDENCE AT NORTHUMBERLAND, AMERICA.

To the Editor of the Monthly Repository.

SIR,

IN compliance with your request, which is seconded by the wishes of my own mind, I now venture before the public to bear testimony to what I saw and heard of the life and conduct of the late Dr. Joseph Priestley, during my acquaintance with him in his exile in America: but though my narrative may give a very different view of his character to what many others may exhibit, or even wish to see exhibited, yet no party objects have guided my pen, but I have been solely actuated by the desire to state those facts with which I was fully acquainted, in truth and simplicity.

In the course of Divine Providence it so fell out, that in the year 1794, I and my wife, with several other friends, were disposed to visit America, having learned that the necessaries and comforts of life were more easily obtained there than in England, the truth of which I much desired to know. Accordingly we made preparation, and sailed from Liverpool on the 9th of September 1794, in the ship Manchester, Capt. Cox master, and arrived at Philadelphia on the 1st of November. We stopped in and near the city during the winter. Whilst I was there I went several times to the Baptist chapel in Second-street, under the care of Dr. Rogers, a man possessing considerable ability in declamation. This man, in the second discourse I heard him preach, burst out and bade the people beware, for "a Priestley had entered the land," and then, crouching down in a worshiping attitude, exclaimed—"Oh, Lamb of God! how would they pluck thee from thy throne!" My feelings were excited at this public attack upon Dr. Priestley, and, though differing in my religious sentiments from those he professed, I could not refrain from ejaculating to myself—"Oh, Priestley! even were thy doctrine true, miracles could scarcely save thee from bonds and imprisonment in every city!" For

this indecorous and unmanly conduct, Dr. Rogers was reprimanded in the public prints, and given to understand that such contumelious usage ill became a member of the Philosophical Society. He seemed to feel the impropriety he had been guilty of, and made an acknowledgment of his error.

In the ensuing spring, I engaged with a gentleman of the name of Haines, who had considerable property in Northumberland, to live with him for one year as house-steward, and to manage his garden. He kept house at Philadelphia at that time, but having resigned his seat as Member of Assembly, was about returning to Northumberland. To this place we travelled, and found on our arrival there that Dr. Priestley was a resident in Mr. Haines's house, while his own was fitting up for his reception. I found him a man rather below the middle size, straight and plain, wearing his own hair, and in his countenance, though you might discern the philosopher, yet it beamed with so much simplicity and freedom as made him very easy of access. I told him I came from England, and had been a member of a General Baptist Church for more than twenty years, among a people whom I well respected. Upon the subject of the Trinity, I said I was not rigid: "neither am I," said he. He told me he knew several General Baptist ministers, and that there were liberal-minded men among them.

I learnt soon afterwards that public worship was carried on at his son Joseph Priestley's on a Lord's-day morning, though principally for his own family and friends; and as I had never heard a proper Unitarian discourse, it became an object of curiosity to me to hear one. The family in which I lived was more liberal than some others, being divided betwixt the Quakers and Presbyterians; and as I was quite at liberty on a first day, I believe I went regularly to hear him through the summer. My afternoons I frequently spent under the ministrations of the Baptists and Presbyterians, who alternately occupied the same chapel, the pulpit of which was now shut against Dr. Priestley, who had once been allowed to ascend it by the consent of the people, but was afterwards prohibited by the influence of one of their ministers. I found this people in general very contracted, and was surprised to find that they never used any of Dr. Watts's psalms or hymns, giving as a reason that he wavered in his sentiments towards the latter end of his life! At Dr. Priestley they were terrified, and used to ask me why I went to hear him, cautioning me to beware of his heresy, lest I should be taken in. Even some of the English at Northumberland partook of the same fearful apprehension; but it was of no long continuance in those minds who could so far surmount their prejudices as to submit patiently to hear him. I well

remember that, one Sunday, two carpenters from London went with me to hear him, who, after service was over, came to me to inquire whether what they had heard that morning was similar to what he generally preached? When I told them it was, they appeared disarmed of their prejudices, and manifested much surprise, as was the case with several others even of the natives, which occasioned his audience at times to be very respectable. His discourses were usually practical, easy to be understood, and reducible to common life. One observation he often made, viz. "that no man ought to value himself solely on the correctness of his sentiments, but to consider that he was laid by them under greater obligations to obedience." In his prayers he was devout and free from the error, which many fall into, of multiplying words when addressing the Divine Being, as though he wanted information. When he bowed the knee of supplication, it was to the common and good parent of all his creatures, who had taught us by his son Jesus Christ to approach him by the familiar appellation of Our Father. At these times he was very earnest in desiring that we might be partakers of all the benefits intended by the Gospel, and expressed, when these seasons of prayer occurred, his thankfulness for his friends, and his desire that now he and his family were brought into a land of liberty, their zeal for religion might not suffer any abatement, or sink into lukewarmness. Since the death of this venerable disciple of Jesus Christ, I have sometimes been led to wonder that some persons, to the dishonour of Christianity, should treat his faith as no better than that of an heathen, and as unable to afford him any more ground of certainty respecting his future state in his dying moments than their's. A man more satisfied with the dispensations of Divine Providence I never saw, nor one that had imbibed more of the spirit of Christianity. To me his faith seemed simply fixed upon the infinite placability of God. He constantly represented that all his revelations, whether by patriarchs, prophets, or in the glorious gospel of his Son, were all manifest expressions of his kindness and love, and wisely calculated to produce those benevolent ends for which they were designed. Viewing mankind from the beginning, subject to go astray and lose the knowledge of their God amongst the creatures of his hands, owing to which alienation of heart and the commission of sin ensued, he argued that though former dispensations had done much to counteract this evil, the revelation of Jesus Christ was far superior to all that had preceded it, as it gave us clearer ideas of the Divine Being and the way of salvation, offering a free pardon to every repenting sinner,

and adducing strong and powerful motives to virtue in the death and resurrection of Jesus, and a glorious immortality beyond the grave. "But it is unreasonable," he would say, "for any person to expect the rewards of a Christian, unless he lives as one." On these subjects he frequently treated at large, and when contending with the deists (for there were some of this class at times in his audience), maintained that in these things Christians were all agreed, and that, however plausible their objections against Christianity might appear, on the ground of contradictions existing in several parts of Scripture, it wanted but little examination to convince the inquiring mind that all these difficulties are unsubstantial, and the argument founded upon them unsupported.

Numerous as were the trials Dr. Priestley had laboured under, the sum of them was not as yet made up; for Divine Providence had ordained another scene of discipline, to perfect his increasingly virtuous mind. Towards the latter end of the summer (1795), his youngest son, Henry, was taken from him by death, just after he had fixed him in a farm, and built him a house a little distance from Northumberland. At this juncture I was reflecting in my mind where they would bury him, because when Dr. Priestley preached in the Presbyterian chapel, one of the before-mentioned ministers was so displeased thereat, that he declared if they permitted him any more, he would never enter into the pulpit again: but I was soon relieved from my anxiety, for Mr. Haines, the gentleman with whom I lived, being one of the Quakers, and the original proprietor of all the township, had appropriated a plot of ground in which to bury himself and his religious friends of that denomination, and was himself the first interred in it, about fourteen days after our arrival at his house. Thus situated, Mrs. Haines, a gentlewoman of a kind and liberal heart, dispatched me with a note to Dr. Priestley, generously offering him the privilege of their family ground, if he chose to accept it; which he did with thankfulness, returning an answer by me, in which he expressed a hope that he and all his would manifest a due degree of gratitude for her kindness. I attended the funeral to the lonely spot, and there I saw the good old father perform the service over the grave of his son. It was an affecting sight, but he went through it with fortitude, and, after praying, addressed the attendants in a few words, assuring them "that though death had separated them here, they should meet again in another and a better life. If they had seen any thing in the conduct of his son worthy of praise, pattern after it; if any thing to the contrary, that avoid."

During the ensuing winter, he visited his friends in Philadelphia, and my situation was materially altered, by a nearer connexion with the Doctor's family in the approaching summer, the detail of which, with other circumstances, I shall defer to another letter, and am,

Dear Sir, your's,

Melbourn, near Derby,
July 19, 1806.

WM. BAKEWELL.

CAMBRO-BRITISH BIOGRAPHICAL SKETCHES.

[Concluded from page 238.]

JAMES OWEN.—When the prison-doors were opened by King James's indulgence, and the Dissenting captives set at liberty, he endeavoured to promote religion in a more open manner, by diffusing the knowledge of it in the dark and obscure corners of Wales. He accordingly set up several lectures, and took uncommon pains to support them, and very often at his own charge. The monthly lecture he had set up at Ruthin he afterwards removed to Denbigh, where he met with sharp opposition. The Justices refused to record the place, when it was duly certified to them, in open contempt of the Act which required them to do it, and then presented them for a conventicle; but the Judges at the next assizes severely reprimanded them for this refusal, and obliged them to do it. At the first lecture, he and his hearers were very rudely interrupted and ill-treated in the midst of the most solemn part of the service, and afterward indicted and fined upon the Conventicle Act; but this being an irregular procedure, they were discharged before the next quarter-sessions. Mr. O. being advised to prosecute those who had so injuriously treated him, declined it, saying, "I pray God to forgive them." He was afterwards frequently interrupted there and ill-used. The rabble, set to work by their superiors, would sometimes surround the house, break the windows, throw in stones among the people, and once kept beating a drum all the time under the window: but the lecture was not given up: preacher and people, convinced that their cause was good, still persevered and gained ground. Their opposers were numerous and powerful; but in a little time all of them dropt off, and a settled meeting has been kept up in that town ever since. The Dissenting congregation at Denbigh is at this time, I think, numerous and respectable. In regard to his ill-treatment there, Mr. O. observed, that "hatred of goodness does often precipitate evil men to acts of injustice. To be godly," said he, "is to expose ourselves to the common enmity of mankind."

The successful improvement he made of this liberty drew another storm of reproach upon him and his brethren; for they were now charged with being *popishly* affected, and joining with the Papists to ruin the Protestant interest. Against this he vindicates himself (in 1687), alleging that "of all the imputations cast upon them, none could be more unhappily invented than this;" which allegation he supports by ten very pertinent and cogent reasons; but they are rather too long to be inserted in this sketch. It ought here to be remembered that most of the Dissenters at that time looked with a very suspicious eye upon James's "Declaration of Indulgence," considering it as an ill-meant and insidious project of his, and therefore refrained from availing themselves of it, or addressing him with their thanks on the occasion †. We need not wonder, therefore, that the Church-people should entertain a somewhat similar idea, and so urge against Mr. O. and his friends and others who acted as they did, "the impropriety of their using that liberty of conscience, which was given on purpose to break the church of England, and introduce popery." To this Mr. O. replied—

"1. Do we not preach the same Protestant doctrine with you? Wherein can our Protestant assemblies more prejudice the Church of England than one parish assembly does another?

"2. By the time you have suffered by the Papists as much as we have suffered by you, you will be as glad of liberty as we now are: though we desire not the evil day, God he knows it.

"3. It is certain that persecution has been hitherto the interest of popery in all nations and ages; therefore liberty can't promote it. And why are you so angry with us for using our liberty, seeing the Papists have the use of it? Will our not using it make it ineffectual to them? Seeing it is the King's pleasure to tolerate them, is it not better we should have our liberty with them, than they without us?

"4. The Papists had their liberty ever since the King came in, and there was no complaint then; but now his Majesty is pleased to extend the same favour to us also, and your choler is moved. Had the Papists the liberty of their religion, and you the liberty of your beloved persecution, all had been well.

"5. I would fain know if preaching the Gospel be not one of the most effectual means by which Popery must fall? To

† Many, however, did address him, both among the London and also the country ministers: among the latter were Mr. Matthew Henry and Mr. Harvey, the two Dissenting ministers at Chester, while the King passed, in his progress, through that city. They were, however, severely censured by some of their brethren for so doing.—*Neal*, as before, v. 45, note.

be sure it is, according to 2 Thess. ii. 8. Rev. xiv. 8—10. An apostolical spirit would become a church that brags so much of an apostolical constitution.—Such a temper would dispose you to rejoice with the apostle that Christ is preached, whether in pretence or in truth. Phil. i. 15—18."

The memorable 1688, which amazed the world, he remembered with a grateful astonishment. Of the distress to which our ancestors were reduced before the Revolution, he expressed himself thus: "We were, as Isaac, bound to the altar—the bloody knife was at our throat—all things were ripe for execution—an army of Papists and debauched Protestants were within our gates, ready to enslave us! Whither could we look for help in that dismal juncture? In former persecutions God opened a sanctuary elsewhere; but now the storm that threatened us was universal, and no place like to be safe: the power of the enemy reached to the ends of the earth. The American churches felt the malignant influence of our constellations: their foundations were overturned, and themselves left to the mercy of arbitrary men. If we fled to Holland, alas! it was but a morsel to the French tyrant. Scotland was enslaved. Ireland in possession of a bloody barbarous people, that wanted neither power nor hereditary inclination to bathe themselves in Protestant blood. We expected the second part of the French tragedy to be acted here, and knew not how soon we might be dragooned out of our religion and lives. In this dismal state of things 'the Lord awaked as one out of sleep; he smote his enemies, and put them to perpetual reproach.'—Psal. lxxviii. 75, 76."

Towards the latter end of 1690 he set up a lecture at Llanvyllin, in Montgomeryshire, at the house of Mr. John Griffiths, a gentleman of character. The first time he went there, the rabble surrounded the house, broke the windows, threw stones in among the people, and disturbed the congregation in a most outrageous manner: the gentleman of the house coming to the door to appease the tumult, very narrowly escaped their fury. One of these poor wretches, being afterwards convinced of his folly, confessed to the gentleman's lady, that "he had never prospered since he had lifted up his hand against the Gospel." He had lectures also at Wrexham, where he preached often, and administered the Lord's Supper; not to instance in a great many other places, where his success always equalled his faithful and unwearied endeavours.

About 1691 and 1692 the Baptists, being pretty much on the increase in the West of Wales, drew more than common attention and opposition to their distinguishing tenets, especially from the Presbyterians and Independents of those parts.

After several debates between divers individuals of the contending parties, both sides agreed to preach upon the disputed subject, at a place called Pen-y-lan, near Vreni Vawr, and not far from Mr. Owen's native place. Mr. John Thomas, a Presbyterian or Independent minister, preached first, on infant baptism; and, on a succeeding day, Mr. John Jenkins, a Baptist minister, and grandfather of the present Dr. Jenkins, of Walworth, preached on believer's baptism. Mr. Thomas, it seems, carried himself on that occasion with rather a high hand, and when his opponent, Mr. Jenkins, requested to be favoured with a sight of his notes, he scornfully refused, saying that they were in Greek: at least, so the old people thereabout used to say forty or fifty years ago. Mr. T. lived, I think, at a place called Llwyn-y-grawyr, in Cardiganshire. The result of these proceedings was, that many of the reputable members of Mr. Thomas's own church, and, I think, of some other neighbouring Pœdobaptist churches, soon after joined the Baptists. This excited no small alarm among the Pœdobaptists in those parts, and they applied to the learned and venerable Samuel Jones, of Brynllwarch, to take up his pen in their defence; but he declining it, the business was readily taken up by our Mr. O. his former pupil, than whom the party could not have found, perhaps any where, a fitter or abler advocate. His extensive learning and eminent polemical talents, together with his accurate and thorough knowledge of his mother tongue, the Welsh, highly qualified him for this undertaking. Mr. O.'s book came out in 1693, entitled "Bedydd Plant o'r Nef," which is in English, "Infant-baptism from Heaven." It was the first piece that appeared in Welsh on the baptismal controversy, and not inferior, probably, to any thing that has since appeared on that side of the question. Of course, it made no small noise and stir in the country, and rendered it necessary for the Baptists also to have recourse to the press in their own vindication; but, unfortunately for them, they had not one, it seems, among themselves, within the whole country, that was capable of entering the lists with Mr. O. They were therefore obliged to apply to England; nor does it appear that they had any one, even there, of their own countrymen, that could be thought equal to the task: they were accordingly obliged to look among their English brethren, and they fixed upon Mr. Benjamin Keach. To have fixed upon Mr. Joseph Stennett, perhaps, had been still wiser, who was every way Mr. O.'s equal, whether as a scholar, a theologian, or a polemic. Mr. Keach, however, was an able disputant, and the Welsh ministers were better acquainted, and some of them in the habit of corresponding, with him.

His book, of near 400 pages 8vo. was entitled "Goleuni wedi tori allan yn nghymru;" or, "Light broken out in Wales." The Baptists engaged in this warfare under no small disadvantage. From the circumstances above-noticed, they were obliged to have Mr. O.'s book translated into English, that Mr. Keach might answer it; and afterwards they were obliged to have Mr. Keach's book again translated into Welsh, that it might appear in the language of the country, in reply to Mr. O.'s performance, and in defence of their own principles. This translation was not well executed, though tolerably intelligible. The book, however, served to make their cause appear respectable; and they might be said to owe more to the goodness of their cause than to the skill or ability of their translator. I know not who he was, but suppose him to be Mr. Robert Morgan, of Swansea, who was an acquaintance and correspondent of Mr. Keach. I do not, however, know that they have among them, even at this time, any that could execute the work better; for they have been always remarkably remiss in cultivating an accurate knowledge of their mother tongue. Though other sects have among them good Welsh writers, that is by no means the case with them: not one in ten of their ministers is capable of writing a page of common Welsh correctly; and as to being what may be called masters of a good Welsh style, it is what none of them have any pretension to. I speak this to their shame, and have often thought of it with serious concern. Sometime after Mr. Keach's book made its appearance, Mr. O. drew up and published a reply to it, in which he assumed rather a lofty tone, as one that was conscious of his superiority; and there the dispute ended.

Mr. O. wrote several books, some in Welsh and others in English, beside those two just mentioned. His other Welsh books were, 1. "Trugared d a Barn," or, "Mercy and Judgment;" which is a collection of remarkable judgments upon notorious sinners, with instances of signal mercies vouchsafed to divers good men. This book he recommends his native countrymen to read, instead of monkish tales and romantic fables, with which the vulgar used to divert themselves in winter evenings and at other idle times. 2. A Welsh Translation of the Assembly's Catechism, in which he reduced the questions to the number of weeks in the year, and added something relating to the nature and state of angels. 3. A small tract on the Duties of Ministers and People to one another.—Of his English publications the following were the chief: 1. "A Plea for Scripture Ordination," proving the validity of ordination by Presbyters without diocesan Bishops, by ten arguments from Scripture and antiquity: this was printed in 1694. 2. A Thanksgiving

Sermon, on occasion of King William's wonderful deliverance [from the assassination-plot], 1696. 3. A Defence of his Plea, against the exceptions of Mr. Thomas Gipps, 1697. 4. Remarks on a Sermon of the same Mr. Gipps, 1697. 5. A further Vindication of the Dissenters from the same gentleman's unjust accusations, 1699. 6. A Reply to the said Mr. Gipps' Letter to a Friend, 1699. 7. A Preface to M. Delme's Method of Preaching, 1701. 8. "Moderation a Virtue;" in defence of Occasional Conformity, 1703. 9. "Moderation still a Virtue," a further defence of Occasional Conformity, 1704. 10. The History of the Consecration of Altars, Temples, and Churches; shewing the various forms of it among Jews, Heathens, and Christians, 1706. 11. "Vindiciæ Britannicæ;" or, a Vindication of Old Britain, in answer to the late learned Bishop of Worcester, 1705. 12. "The History of Ordination;" published after his death.

As a scholar, he stood high in the estimation of his learned cotemporaries. Beside an accurate knowledge of the Latin, the Greek, and the Hebrew, he is said to have been no mean proficient also in the Arabic, Syriac, Saxon, and French languages; not to mention his thorough and critical acquaintance with the English and Welsh tongues. In divinity and ecclesiastical history likewise, as well as logic, and other arts and sciences, he had confessedly attained to eminence. Being thus distinguished for so many literary endowments, it can be no wonder that he should be placed at the head of one of those academical institutions where the Dissenters have their young men educated for the ministry. At what time he was appointed to that situation I am not able to say, but am inclined to think that it must have been before he left Oswestry, and probably not long after the death of his venerable old tutor, Mr. Samuel Jones, of Brynllywarch, who had long presided over such a seminary with great and deserved reputation. The very worthy and learned Mr. Rees Prythero, or Prydderch, had presided over such another seminary somewhere near Llandovery, and towards the borders of Brecknockshire; but he too was removed by death soon after Mr. Jones. It became therefore highly necessary to look out for a proper successor for these good and eminent men, that the work of education which had been so happily conducted by them might be still continued. Mr. O. was accordingly fixed upon, and a fitter person could no where perhaps be found. His appointment to this situation, as I guess, must have been in 1698 or 1699, and the duties that now devolved upon him he appears to have discharged with great ability, and to the entire satisfaction of all that were concerned. After his death, the seminary, I think, was removed

to Gloucester, and from thence to Tewkesbury, under the care of another Samuel Jones, whose character is well known, and his eminent abilities universally acknowledged. This distinguished tutor died in 1719; and then the seminary, I think, was removed to Caermarthen, where it has continued, mostly, ever since. But to return to Mr. O. His studious habits, close and intense and incessant application to literary pursuits, had brought on at an early period of his life that dreadful disorder, the stone, which has so often proved so terrible and fatal to sedentary men. He had often had most violent attacks of it for thirty years; but latterly they had become more alarming, and he went twice to Bath on the occasion, for the benefit of those celebrated waters, though it does not appear that he received any essential or very material relief from them. In the spring of 1706, as he was preparing to go to Horton, about three miles from Shrewsbury, where he had established a monthly lecture, he was taken very ill, and obliged to send another in his room. He recovered in some measure of this fit, and the Lord's-day following, in the morning, he preached; but he had no sooner done so than he was again taken very ill, and so continued all that evening and the next day. On Tuesday, in the afternoon, he voided two stones, and seemingly recovered. On the following Saturday, happening to ride a hard-trotting horse, a stoppage of urine ensued the next day, yet he preached in the afternoon from those words—"The just shall live by faith:" but it was the last sermon he ever preached. After the suppression of urine had continued a whole week, and all the means that could be thought of for his relief had been used in vain, Dr. Hollings, a very eminent physician, was called in, who also used all the means he could think of, but without success. When the patient found his case become hopeless, he called for his family, and to every one of them bequeathed the legacy of an affectionate, suitable, and solemn advice, which was very seriously attended to, and made on their minds a deep and lasting impression. To his pupils he said—"I commend you to the grace of God, and am glad his church has such a hopeful prospect of you." He recommended religion to them in the most pathetic terms, assuring them that he would not for ten thousand worlds but have lived as he did. "Now," said he, "I have the blessed comforts of it, and would not for the world be without those divine joys which now refresh me." After he had declared how he was converted in his younger years, and with what entire satisfaction he lived and died in his non-conformity, he added, among other things, "It was the saying of a great man on his death-bed, that he found no Saviour but Christ, no religion but sin-

cerity; and Selden, one of the most learned men of his age, owned, towards the close of life, that of the numberless volumes he had read and digested, nothing stuck so close to his heart, or afforded him such solid satisfaction and comfort, as that single passage in one of Paul's epistles, "The grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Tit. ii. 11, 12, 13, 14) Grotius also, a wonder of learning, said that he would give all his honours and learning for the sincerity of poor John of Utrecht." A relation of his, who was a student there at that time, and had been guilty of unbecoming behaviour toward him, asked, 'Sir, will you forgive me?' Upon which he took him by the hand, and with a smiling aspect, said, 'Forgive thee, child! ay, and pray for thee too: be not, as Esau, the bad son of a good father—be holy, humble, diligent.' His children he charged to be frequent in prayer, and reading and studying the Scriptures. He advised them to supplicate the Divine assistance before they read, and always to meditate before they went to prayer. "Speak nothing," said he, "to the Divine Being without serious premeditation, and take heed you do not pour out any crude and undigested expressions before him."

"When the commission of death was opened to him," says his biographer, "he received the awful summons without any discomposure of mind, and submitted to the final stroke with a cheerful and triumphant smile. He died replenished with those joys which the world cannot give or take away. He passed through the gloomy shades in a perfect freedom of mind, and in the transports of a soul that had a believing and a sensible view of the supreme mansions. The terrors of dying were effectually prevented by a holy life. When in the dark vale of death, gasping for the last breath, his conscience was the most serene—heaven entered into his soul, and the eternal voice sounded, "Come up hither to the general assembly of the first-born, to God the Judge of all, to Jesus the mediator of the new covenant, and to the spirits of just men made perfect."—He died, April 8, 1706, aged 52. On the 11th of April he was decently interred in the church of St. Chad's, in Salop, "attended," says his biographer, "by a numerous and mournful train. The pall was supported by eight ministers in scarves and mourning cloaks." The funeral sermon was

preached by his intimate friend, Mr. Matthew Henry, and was afterwards printed. How high his character stood among the Dissenters of that day will appear from that sermon, and also from the Preface to his Life, written by Dr. John Evans, author of the celebrated Sermons on the Christian Temper, another very intimate and particular friend of his. They both speak of him in the highest terms, as a scholar, a minister, and a Christian; so that we may safely venture to reckon him among the most respectable of the Non-conformists of that age. His name was long revered among the Welsh Dissenters, especially the Presbyterians, who still preserve his memory and hold it very dear. He continued at Oswestry above twenty years, with a poor congregation and a small income, and resisted for a good while very pressing invitations to remove, especially to Manchester and Salop. Of the invitation to the former, he in 1699 wrote to his brother thus: "I have your's, and another from our good Manchester friends, whose importunities I am scarce able to resist, and less able to comply with. If I should remove, Salop will urge hard that they ought to come first into consideration." In another letter he expressed himself as follows: "There was a meeting of our country ministers, who unanimously declared for my removal to Salop, which I have, after many thoughts, at length resolved on: it being a public post, and near the Welsh country, as also to Oswestry and Wrexham, which are very uneasy at the thoughts of my leaving them, especially poor Oswestry, who keep themselves within no bounds of sorrowing. I am much afflicted at their distress of spirit, and am ready to wish I had not passed my word to Salop. Pray for these poor people and me, that God would settle our minds to his honour and glory." He removed to Salop in 1700, and continued there to his dying day, which was about seven years after his removal thither. In the beginning of his last illness, his wife said she hoped God would spare him to bring up his children; to which he answered, "That's the least in my thoughts, for if I may not live to be useful to the church of God, I desire not to live."—He was three times married. His first wife has been already mentioned; she died in Jan. 1691-2. In 1693 he married his second wife, who was the widow of Alderman R. Edwards of Oswestry: she died in Aug. 1699. In Aug. 1700 he married his third wife, Mrs. Elizabeth Hough, relict to Mr. John Hough, citizen of Chester, and daughter of John Wynne, Esq. of Coperlenny, in Flintshire. This appears to have been a very happy union. "They were," says his biographer, "eminent and conspicuous examples of conjugal fidelity and affection: there was no need of jars and fallings-out to renew their love. So remark-

able was the harmony of their minds, that their wills might be justly styled one and the same; which made him often say, that they were not only one flesh, but one spirit. She survived him, but how long I cannot say; nor have I ever been able to learn whether he had any issue by this, or yet by his second marriage.

Before I close this sketch it may not not be improper to observe, that it was Mr. Owen who supplied Dr. Calamy with the materials for his Account of the Welsh Ejected Ministers, and which has also appeared since in Mr. Palmer's Non-conformist's Memorial. That account, as it relates to the Baptists, has been often objected to, as being by no means fair and impartial, and discovering a prejudice and illiberality, and I think I may say bigotry, very unworthy of Mr. Owen, as well as of the two other gentlemen. When the ejection of those of that denomination is related, some humiliating or unfavourable circumstance is generally introduced, as if the relator wished to lessen the person, and even the denomination itself, in the opinion or estimation of his readers. This, I think, is a real blemish in these works. Such, however, is the infirmity of human nature in this imperfect state, that it seems no easy task, if at all attainable, even for good men to divest themselves entirely of prejudice, so as to think and speak with thoroughly unbiassed minds of those who differ from them, especially in religious matters: hence an impartial historian, however desirable is very rarely to be found. W. R.

MISCELLANEOUS COMMUNICATIONS.

ORIGINAL LETTER OF STERNE'S.

To Mr. WHATLEY*,

[At Mr. STRATTON'S, in Lothbury.]

March 25, 1761.

ON April the 5th, 1761, and sure as the day comes, and as sure as the Foundling Hospital stands, will I —— (that is, in case I stand myself) discharge my conscience of my promise in giving you, not a half hour (not a poor half hour), for I never could preach so long without fatiguing both myself and my flock to death ——— but I will give you a short sermon, and *flap* you in my turn: ——— preaching (you must know)

* For a brief account of Mr. Whatley, Treasurer of the Foundling Hospital, London, (the gentleman to whom the Original Letters of Franklin's, which we lately published, were addressed), see a Letter of Mr. Rutt's, prefixed to those Letters, in the Monthly Repository for March. Vol. I. p. 136.

is a theologic flap upon the heart, as the dunning for a promise is a political flap upon the memory: —— both the one and the other is useless where men have *wit enough* to be honest. This makes for my hypothesis of wit and judgment. I believe you to have both in a great degree, and therefore I am, with great esteem and truth, your's,

LAURENCE STERNE.

P. S.—I will take care to be walking under some colonnade, in or about the Hospital, about a quarter before eleven.

ORIGINAL LETTERS OF THE REV. S. BOURNE, OF BIRMINGHAM, AND THE REV. DR. DODDRIDGE.

NO. III.

To the Rev. Dr. DODDRIDGE.

REV. SIR, *Jan.* 23, 1741-2.

THE introduction to your letter of Dec. 12, as also the conclusion, are expressive of respect very obliging, and for which I thank you, and am sorry any part of mine should be judged so disobliging as you represent it to be.

Your expostulatory reproof of me you apprehend to be *kindness* and *respect* to me. (Sect. 2.) By the same rule of judgment and measure of acting and which, in the very last clause of the letter, you adopt, and profess a willingness to have applied) I may, though you should not, interpret my suspicion, or, as you term it, *charge* and *insinuation* of "trimming it a little with the gospel of Christ," as an act of kindness and respect to you; though more than once you call it *unkind*, and also represent my letter as containing "nothing material" beside; whereas I thought there were a few observations not wholly immaterial; but I leave every man to see with his own eyes. However, had you made appear the *injustice* or groundlessness of my insinuation or suspicion, I would not have insisted on the claim of *kindness* in it, which you are so unwilling to allow, though possibly there are men who would have felt it operate like *excellent oil*.

I acknowledge it a great felicity to be able to *satisfy conscience*, and an additional one to be able to *forgive a mistaken and injurious brother*; yet I cannot agree with you that this was all that was *necessary* in such a case. Others may judge it very becoming, if not necessary, to attempt to reconcile your Paraphrase and your Notes; to remove the absurdities which clog the opinion of Christ's *Supreme Deity*, which you

seem to espouse in your Notes; to obviate the objections of the Deists against Christianity, drawn from such absurd doctrines; to be clear and explicit in professing your faith, when you undertake in so solemn and public a manner to profess it; and also to satisfy your *mistaken brethren*, and to shew wherein the *injury* lieth which needeth forgiveness, and which you have the grace so kindly to dispense even before 'tis asked.

I acknowledge also, that a *certificate of your honesty*, signed by Dr. Doddridge, ought to have its weight with me; though I cannot say it would be altogether so satisfactory as removing all the grounds for suspecting the least degree or shadow of dishonesty.

Nor would a *confession of faith* be fully [*able*] to content, unless expressed less ambiguously than that you have made public, and made under stronger bonds to openness, plainness, and sincerity, than I can pretend to bring you under.

I apprehend that in sect. 2. you do not pretend to be *certainly informed* what are my inward sentiments, but what has been my expressed *interpretation of your silence*. Now I dare say, there is no man who ever heard me mention your silence as an *acknowledgment of the justice of my charge against you*; or who ever heard me make any other remark on it, except repeating what a friend and brother of your's declared, "that he believed you never would answer it," and adding the reason he gave of his faith, which it will not be imputed to me as a crime to suppress: so that I may be very positive this part of your *certain information* has no foundation. I am not conscious of being at any time given to boast and to triumph, much less on so equivocal an occasion, and ought to blush if I had no better ground for what you call *my charge*, than *your not answering it*.

But what you chiefly insist on, Sir, as what as [*has*] excited you to this answer, is my *granting copies* of my letter, and the *industry* of my friends in propagating it far and near, upon which you expostulate with me copiously and warmly in your third paragraph. Now I confess freely, that at the request of two of my brethren at a distance, I sent to each of them a copy, not seeing any thing at that time criminal in either their request, or in my compliance; for had I, Sir, addressed you from the press in the same manner, where had been the injustice or unkindness of it, when it was occasioned by what was offered to public view by yourself? Had not every man a right to make such remarks, and to make them public too? If they are *just*, they may serve a public good, and prevent error on many souls, as well as be useful to yourself; and if they are

just, it is not my letter but your own book which exposeth your character; but if, as you represent them, they are unjust and unkind, the author of them exposeth himself, not you.

That my brethren to whom I granted copies, have been *industrious* to propagate them, I dare not readily believe, because I know their character; yet when the fact is *well attested* to me, as you say it has been to you, I ought not to deny my assent.

But it is possible the larger number of copies may have arisen, and the industry you complain of been employed, from another quarter. Suppose Dr. D——ge has communicated my letter, ought he not to share in the guilt of exposing his own character? And suppose, which upon good evidence I believe is fact, that copies of my letter to the Doctor have been taken at Northampton from that very letter, and spread thence, perhaps with some industry, will not this either take off the edge of the Doctor's severe expostulations, or divert them to other objects who may have a better title to them?

While, Sir, in sect. 4, *you do me the justice to suppose I have really an ill opinion of you*, you do me, if not yourself, great injustice, in regard I have on many accounts a very good opinion of you, and often express it; but I have an ill, a very ill opinion of corrupting the word of God, of imposing upon the understanding of men in important doctrines of religion, and of prevaricating in solemn professions of faith. Now if you, or any good man, are in any of these respects guilty, I must own this ought so far to abate my good opinion, though not change it into an ill opinion; and in this case a *word behind* a man may be very seasonable, when he is turned aside to the right hand or to the left.

Though I am far from judging any man a *fool*, for not thinking as I do, or a *knave* for not declaring he does so, yet if he be of my opinion, and make a profession of his faith which naturally leads his readers and hearers to believe he is of a very different opinion, though I will not call the man a knave, yet I cannot acquit the action of insincerity and double-dealing: and though even by such methods a man may intend the glory of God, and the edification of souls (as I hope Peter did when he dissembled his sentiments, Gal. ii, 11.), yet, you know, these holy intentions will not excuse, much less consecrate, unholy actions.

Moreover, as I apprehend no man is fully qualified to preach and expound the Gospel of Christ, who has not honesty and courage to deliver plainly what he judges the true sense of it; and that there is no gospel-truth any Christian or minister of Christ need be afraid or ashamed to profess; so I cannot bu

think God is most glorified, and that souls will, in the issue, be most edified by an open and honest publishing the truth, especially when the nature of the work requires it (as in the case of a printed exposition), and where we take on us solemnly to do it: and want of openness, sincerity, and courage may have worse effects on good men (as Peter's dissimulation had on Barnabas) than the exercise of those virtues; nor need I fear to affirm, that it is certainly better to lose the favour of man, by an excess or an imprudent use of sincerity, than lose the favour of God by the defect of it.

In sect. 4, you appeal to the *Searcher of Hearts*, that what you wrote was what appeared to you agreeable to truth, for your upright and useful intentions. But can you, Sir, appeal to God, that you see no inconsistency between your Paraphrase and your Notes? that you see no contradictions or absurdities attending the notion of the Son of God's Supreme Deity? that you endeavoured, in the profession of your faith, to express yourself so clearly that your readers might know the real sentiments of your heart on that great doctrine? that you have every where (as texts relating to that doctrine occurred) honestly declared what you took to be the truth of Jesus Christ, without shadow of disguise?

Though you, Sir, may see no reason to alter any passages referred to, in a *second edition*, others may see great reason for it, if you would edify your hearers by truth, glorify God by a clear and honest sense put upon his word, and vindicate your character from all suspicion of insincerity.

You inquire *what reason* I have for my opinion—*if from any thing I know of your sentiments.* Surely, Sir, you would have thought these inquiries very needless, had you considered, that all my reflections are grounded upon a comparison of your Paraphrase with your Notes, and of the confession of your faith with the solemn manner in which it is made. I go no farther for my materials. Only I venture to guess at the motive which might influence you to make a declaration of your faith so equivocal and unsatisfactory, notwithstanding such a shew of solemnity and openness, which would lead every man to expect from a Doctor of Divinity, an expounder of the gospel, and a tutor of young ministers, the greatest openness of sentiment and clearness of expression, neither of which I thought I found.

In sect. 1. you declare against debating the point of doctrine, yet now, in sect. 4, you tell me, *you guard against apprehending Christ to be a mere creature, or another God inferior to the Father, or co-ordinate with him.* Here, Doctor, is room enough to spring a large debate, but to let you see

I am not fond of such work, I shall (except referring you to my former letter) only ask you, 1. Whether you do not hereby guard against apprehending Christ to be any real being or person at all? or in what order of beings must he stand?—2. Whether the New Testament language is not abundantly more clear and instructive, which speaks of Christ (without your guards) under positive, intelligible, and useful characters, as Son of God, begotten by the Father, existing before all ages, by whom God made the worlds, sent to redeem the world, and as clothed with all perfections and invested with all dominion?

The *reports* you refer to, in the latter part of sect. 4, as so false and monstrous, I suppose I am a stranger to; but if ever I hear them, I will endeavour to remember your *caution* not to believe them. However, in case such reports, so much to your disadvantage, have been made in *these parts*, they were, it seems, only *echoed back*, and must have their original in *your parts*; and if coined there, I leave you to account for 'em in your own way. I doubt not you have heard as wild reports concerning me as any I have heard about you.

As to the suspicion of your being in the *Arian scheme*, sect. 5, I have nothing to say, in regard I do not know that ever I suspected it, or ever heard any suggest that they suspected it: nor in what respect you were once *wavering* can I conjecture; but I hope you are in the Gospel-scheme, and will never waver.

For your compliment, in sect. 6, I heartily thank you, though I perhaps as little deserve it at present as ever I did in my life. I endeavour, indeed, to make all my sermons evangelical, practical, and useful, for which I appeal to my hearers, and to them only; but this last summer I have *turned* not *from* but *to* a more *controversial strain*, having been, as well as I am able, vindicating the divine mission of Moses and the prophets, Christ and his apostles, and the credibility and divine authority of the Scriptures against the Deists, which I judge the greatest Christian controversy, and consequently what may be very useful. I never dealt much in controversy in my sermons; but in my catechetical lectures, where I thought it not proper to lay aside the Assembly's Catechism, have (as I judged a faithful pastor ought to do) freely censured the doctrines I believed to be erroneous, which were not a few nor small.

I am very sensible Christian *candour* does not lie in *censuring hearts*, or in *virulent declamations against bigotry*, and I hope I shall take your advice in teaching souls that it does not; and any other friendly advice will, I hope, be always accepted and improved by, Sir, your's,

S. Bourne.

THE EDUCATION OF THE HUMAN RACE.

(From the German of LESSING.)

To the Editor of the Monthly Repository.

SIR,

I SEND you a translation of an hundred thoughts, every one of which is pregnant with considerations of the highest moment. Individually, they have the pungency of acute aphorisms; collectively, the force of a well-adjusted system.

I should be glad to learn from some of your learned correspondents, how far the leading ideas may separately have been advanced by previous writers; the whole, as a whole, belongs unquestionably to Lessing himself.

As the author is little known in this country, it is a duty the translator owes to his memory to declare his conviction, that this original view of the economy of Providence in the moral government of the world—this new attempt at theodicy—was not a merely idle sport of wit and subtlety on the part of the writer, but an earnest and elaborate attempt to prove what he wished to find true. I do not suppose that any one of your readers will be found willing to adopt ideas so new and unexpected, but at the same time I think there will be few who may not profitably take occasion to re-examine their own opinions by the suggestions which these hundred thoughts must awaken, I should think, in every mind not yet shut against new impressions.

With respect and good wishes,

July 1, 1806. Your's, &c. H. C. R.

EDUCATION OF THE HUMAN RACE.

S. 1. Revelation is to the whole race of mankind what education is to the individual person.

S. 2. Education is a revelation made to a single man; and revelation is the education of the whole race of mankind, which has taken place and still continues to take place.

S. 3. I will not here examine whether it would be of use in the art of education to consider revelation in this point of view; but in theology it will doubtless be very serviceable, and remove many difficulties, if we consider revelation as an education of mankind.

S. 4. Education gives nothing to man which he could not also have derived from himself, though with more difficulty and more slowly. It gives therefore nothing to mankind which human reason, left to itself, would not have acquired; but it gave and still gives to man the most important of these things, more easily and earlier.

S. 5. And as in education it is not indifferent in what order the powers of man are developed, as it cannot give mankind every thing at once; in like manner God has been forced to observe a certain order, and advance gradually in his revelation.

S. 6. Even if the first man were at once endowed with a notion of the one God, this imparted and not acquired notion could not possibly long preserve its purity. As soon as human reason, left to itself, began to brood over and modify this first idea, it analyzed the immense One, and divided it into several beings wanting the infinity included in the first idea; and gave to each of these beings a sign and name.

S. 7. And thus polytheism and idolatry naturally arose. And who can say how many millions of years human reason might have wandered in these mazes (although at all times and every where single persons recognized that they were mazes), if it had not pleased God to give it a better direction by a new impulse?

S. 8. But as he neither could nor would make distinct revelations to every individual, he selected a single people, that he might give them an education apart; and that he might begin from the very beginning, he selected a people, too, the the most uncultivated and rude.

S. 9. This was the people of Israel, of whom it is not even known what sort of a worship of God they had in Egypt; for slaves so contemned were not allowed to take any share in the religious services of the Egyptians, and they had lost all knowledge of the God of their fathers.

S. 10. Perhaps the Egyptians had expressly forbidden them to have any gods or god, and had thrust them into the belief that they had none; and that to have a god or gods was the privilege of their more distinguished masters; and they possibly did this, in order that they might with more plausibility tyrannize over them. Do Christians at the present time manage it much otherwise with their slaves?

S. 11. God, therefore, at first caused himself to be announced to this people merely as the God of their fathers, in order to make them for the present acquainted with, and familiar to the notion of a God belonging to them alone.

S. 12. By the miracles, by means of which he led them out of Egypt, and established them in Canaan, he shewed himself at once as mightier than any other God.

S. 13. And in proceeding to shew himself as the mightiest of all (but only One can be the mightiest), he accustomed them by degrees to the notion of the one God.

S. 14. But how far was this notion of the One, beneath the true transcendental notion of The One, which reason, after a

long period learns to deduce with certainty from the notion of The Infinite!

S. 15. But though the more excellent among the people made more or less advances to this notion, it was long before the people could raise itself so high; and this was the single true cause, why they so often deserted their One God, and so often fancied that they found that one, that is, the mightiest, in some other God of some other people.

S. 16. But of what moral education was a people susceptible, who were yet so rude, so incapable of abstract thinking, and so entirely in their infancy? They could have none but what resembled the age of childhood: that is, an education by rewards and punishments, which were objects of sense and immediate.

S. 17. Here too education and revelation unite. God could give his people no other religion, nor any other law than one, by the obedience or disobedience towards which they could hope or fear to be happy or miserable here upon earth; for their views did not for the present extend beyond this life; they knew of no immortality of the soul—they longed for no future life. To have revealed these things to those whose reason was so little advanced, would have resembled the fault of a vain pedagogue, who prefers making precipitate advances with his pupil in order to shew him off, to the giving him solid instruction.

S. 18. But to what purpose, it may be asked, was this education of so rude a people, with whom God must thus begin at the very beginning? I answer, in order to be able to employ in the future certain members of this people as more sure preceptors of all other people. He educated in them the future preceptors of the human race; and it was only Jews, only men springing from a nation so brought up, who could become so.

S. 19. For further, after the child was grown up amidst chastisements and caresses, and was arrived at years of understanding, his father sent him on a sudden abroad; and now he recognised the good he had possessed in the house of his father without knowing it.

S. 20. Whilst God thus led his people through all the steps of a child like education, the other people of the earth had proceeded along by the light of reason. The greater number remained far below the chosen people. Only a few were gone further; and it is just so with children who are left to themselves—many remain quite uncultivated, while some few arise to an astonishing height of culture.

S. 21. But as these happy few prove nothing against the utility and necessity of education, so the few among the hea-

thens who in the knowledge of God seem even now to have advanced beyond the chosen people, prove nothing against revelation. The child of education begins with slow but sure steps; he is long before he overtakes many a more happily organized child of nature, but he still does overtake him, and is then never again in his turn overtaken.

S. 22. To say nothing of the doctrine of the unity of God, whether it be or be not to be found in the books of the Old Testament; I affirm that the total absence of the doctrine of the immortality of the soul, and of the allied doctrine of punishments and rewards in a future life, proves nothing against the divine origin of these books. All the miracles and prophecies contained in them may still be true; for let us suppose that those doctrines were not only not there, they were not even true; let us suppose that in truth this life were every thing for man—would the being of a God be therefore less proved? Would God be therefore less able, or would it less become him to be immediately solicitous for the temporal interest of some one people of our transient race? The miracles which he wrought for the Jews, and the prophecies which he caused to be made through them, did not respect alone the few individual Jews who lived while these things were wrought and made: he might have had purposes which respected the whole Jewish people and the whole human race, which he might perhaps have ordained to continue on this earth to all eternity, though each individual of it dies to all eternity.

S. 23. Further, the absence of those doctrines in the writings of the Old Testament proves nothing against their divinity. Moses was still sent from God, though the sanction of his law extended itself only to this life. And why should it extend further? He was sent only to the people of Israel, and to the people who then lived; and his commission was perfectly adapted to the knowledge, faculties, and inclinations of the Israelites then living, and to the destiny of the future people of Israel. That is enough.

S. 24. Warburton ought to have proceeded thus far, and no further. But this great scholar shot beyond the mark. It was not enough that the want of these doctrines did not affect the credibility of the divine legation of Moses: it should even prove that divine legation. Had he only sought to prove the want of the fitness of such a law for such a people! But he took recourse to an uninterruptedly continued miracle from Moses to Christ, according to which God made each individual Jew just as happy or unhappy as his obedience or disobedience towards the law merited. This miracle, it is said, has made up for the want of those doctrines, without which no state can

exist, and such a compensation exactly proves what that absence seemed to deny.

S. 25. It was well that Warburton could neither corroborate nor render probable this permanent miracle, in which he set the essence of the theocracy of the Israelities; for if he could have done this, he would then in truth have first made the difficulty, to me at least, indissoluble; for what ought to have proved the divinity of the legation, would, on the contrary, have made the thing itself doubtful, which God did not and would not, indeed, then communicate, but the knowledge of which he assuredly would not render more difficult.

S. 26. I will explain myself by supposing what might occur in education, the image of revelation. An elementary book for children may properly enough pass over in silence some important topics in the science or art of which it treats, which the teacher may judge to be not adapted to the faculties of those he is instructing: but it ought on no account to lay impediments in the way of their acquiring a knowledge of those important topics. On the contrary, all the avenues to knowledge must be carefully left open, and were but one of those passages shut up, or were it but the occasion of their attaining such knowledge later, this would render the incompleteness of the elementary work an essential fault.

S. 27. It could therefore well happen that the books of the Old Testament, elementary works for a people rude and unused to thinking, did not contain the doctrine of the immortality of the soul, and future retribution: but they ought on no account to contain any thing which could retard the people for whom they were written, upon their way to this great truth. And it is saying little to ask, what could have more retarded them, than if that wonderful retribution had been promised them in this life, and that too from him who promises nothing which he does not perform?

S. 28. For though the unequal distribution of the goods of this life, in which so little reference appears to be made to virtue and vice, does not lead to a very decisive proof of the immortality of the soul, and another life, by which the difficulty arising from the contemplation of that distribution here is to be solved, it is still certain that without that difficulty the human understanding would not for a long while, perhaps never, have been led to better and more strict proofs: for what should lead man to seek such proofs? Mere curiosity?

S. 29. It is, in truth, possible that now and then an Israelite might apply the divine promises and threats, which had reference to the collected state, to each individual member of it, and have the firm belief that he who was pious would also re-

cessarily be happy. and that he who was unhappy bore the punishment of his misdeeds, which punishment would be converted into a blessing as soon as he reformed from his evil doings. Some one of this sort seems to have written Job, for the plan of it is altogether in this spirit.

S. 30. But daily experience could not confirm this belief, or the people who had such an experience would be inevitably prevented recognising and adopting the yet unfamiliar truth; for if the pious man were absolutely happy, and it also appertained to his felicity, that no fearful thoughts of death disturbed his tranquillity; if he died aged and satiated with life, how could he long for another existence? And how meditate on that for which he did not long? And if *he* were not to meditate on it, who should do it? The villain who felt the punishment of his evil deeds, and cursing this life renounced so willingly all pretensions to another?

S. 31. It was of much less moment, that here an Israelite was found, who, because the law did not directly refer to the immortality of the soul and a state of future retribution, therefore positively and expressly denied it. The denying of a single person—and were that one a Solomon—could not impede the progress of common sense, and was even in itself a proof that the people had made a great advance towards truth; for the few deny only what the many take into consideration; and the taking of objects into consideration, which before excited no interest, is the half way to knowledge.

S. 32. Let us also confess, that it is an heroic obedience, to observe the laws of God merely because they are God's laws, and not because he has now and then promised to reward the observation of them: to observe them, although they altogether despaired of the future reward, and were not quite sure of the temporal one.

S. 33. Would not a people, educated to this heroic obedience towards God, be destined, and above all others peculiarly fitted, to execute his peculiar divine purposes? Let the soldier who manifests already a blind obedience towards his commander, be further convinced of the wisdom of this commander; and say what may not the commander venture to undertake with him?

S. 34. The Jewish people honoured its Jehovah still, rather as the mightiest than the wisest of all Gods, and rather feared than loved him as a jealous God; and this serves too as a proof that the notions they had conceived of their One Supreme God, were not precisely the just notions which we ought to have of God. But the time was now come when these notions were to be enlarged, ennobled, corrected, in which God made

use of very natural means, of a better and more correct scale by which the people were to estimate their Deity.

S. 35. Instead of comparing him, as they had hitherto done, only with the wretched idols of the little neighbouring tribes, with whom they had lived in constant jealousy; they began, during their captivity under the wise Persians, to compare him with the Being of all beings as acknowledged and revered by a more exercised understanding.

S. 36. Revelation had led the way to reason, and reason now enlightened revelation.

S. 37. This was the first reciprocal service which they rendered each other; and this mutual influence is so little unbecoming the author of both, that without it one of them would be superfluous.

S. 38. The child which was thus sent abroad saw other children who knew more than he did, who lived in greater profusion, and he asked himself, being ashamed, Why do I not know this too? Why do I not live so too? Could I not also have been taught this in my father's house? Ought it not to have been pressed on me? He then turned to his elementary books, which were become an object of disgust to him, in order to throw the fault upon them—when, lo! he found that the fault did not lie in the books but in himself alone, why he had not long known the same and lived in the same way.

S. 39. As the Jews now, occasioned by the pure Persian doctrine, recognised in their Jehovah, not merely the greatest of all national gods, but God himself; and as they could now so much the more easily find him in the Holy Writings (which were on this occasion brought forward to notice again), and shew him to others as he really was described in them; and as they had a no less horror of all visible representations of the Deity (or at least were commanded in those writings to have such a horror), than the Persians themselves had; it is no wonder that a religious service found favour in the eyes of Cyrus, which he considered, though far below pure sabeism, yet as far above the coarse idolatry which had supplied its place in the abandoned land of the Jews.

S. 40. Thus they returned, enlightened concerning their own unknown treasures, and became an altogether different people, whose first care it was to make this newly-acquired light permanent among them; and there was soon no further fear of idolatry or apostacy; for it is easy to desert a national god, but impossible to abandon The One God as soon as he is known.

S. 41. The theologians have attempted in various ways to

explain this total change of the Jewish people; and one, who shewed the inadequacy of all previous explanations, asserted as the true cause of this, the obvious fulfilment of the prophecies uttered and written concerning the Babylonish captivity: but even this cause can be true only in as much as it takes for granted the then ennobled notions concerning God. The Jews must have now first recognised, that the working of miracles and prophesying futurity belong to God alone, both of which they had formerly ascribed to the false idols; on which account even miracles and prophecies had produced so transient an effect on them.

S. 42. It is beyond a doubt that the Jews, under the Chaldæans and Persians, became better acquainted with the doctrine of the immortality of the soul, and more familiar with this doctrine, in the schools of the Greek philosophers in Egypt.

S. 43. But this doctrine stood not in the same relation to the Sacred Writings, as the doctrine of the unity and qualities of God; for while this latter had been egregiously overlooked, the former was still to be sought; and with respect to this doctrine previous exercises had been necessary before they were capable of receiving it, and therefore nothing but allusions and intimations could be given: hence the belief in the immortality of the soul could never naturally be the belief of the collected people; it was and remained only the belief of a certain sect of it.

S. 44. I call, for instance, an exercise or preparation for the doctrine of the immortality of the soul, the divine threat to visit the sins of the fathers on the children to the third and fourth generation. This accustomed the fathers to live in thought with their latest posterity, and to anticipate in sentiment the evil they had brought on their innocent descendants.

S. 45. I call an allusion, what was merely to excite curiosity and occasion inquiry; as the frequent phrase "being gathered to his fathers" for "dying."

S. 46. I call an intimation, that which contains in it some seed, out of which the truth, which is still kept back, may be developed. Of this kind was the inference of Christ from the appellation "The God of Abraham, and Isaac, and Jacob." This intimation seems to me unquestionably to be capable of being wrought to a strict proof.

S. 47. In such exercises, allusions, intimations, consists the positive perfection of an elementary book; and in like manner its negative perfection lies in its not standing in the way of the truths still kept back, or rendering their acquisition more difficult.

S. 48. Add to this, its outward form and style. 1. The out-

ward form of the abstract truths which could not well be passed over, in allegories and instructive tales of events which are related as having really taken place; such, for instance, as the creation, under the image of the successive days; the origin of moral evil, under the relation of the forbidden fruit; the origin of several languages, in the history of the tower of Babel, &c.

S. 49.—2. The style; sometimes simple and plain, sometimes poetical, altogether full of tautologies, which exercise the acuteness by sometimes appearing to say something else and still saying the same, and sometimes seeming to say in the same manner what has or may seem to have a very different meaning.

S. 50. And you have all the good qualities of an elementary book, as well for children as for a child-like people.

S. 51. But each elementary book is only for a certain age; and it is pernicious to detain too long at this stage the child who is grown above it; for in order to render this but in some degree useful, more must be laid in than really lies there, and more put on it than it can carry. The allusions and intimations will necessarily be too much sought, the allegories too exactly explained, and the words too strongly pressed into the service. This gives the child a narrow, trifling, perverse, and quibbling understanding: it makes him superstitious, and attached to mysteries, and inspires him with contempt for what is easy and intelligible.

[To be concluded in our next.]

PROPOSAL OF A MONUMENT TO MR. LOCKE.

To the Editor of the Monthly Repository.

SIR,

I perfectly agree with your correspondent who signs himself "A Disciple of Locke," that "the sooner a subscription is set on foot for repairing the monument of Locke, the better," and I agree too with him that if a few respectable gentlemen in London, avowed friends of civil and religious liberty, would undertake to receive subscriptions for this laudable purpose, they would assuredly be supported. By way, therefore, of contributing my mite towards setting this interesting plan on foot, I hereby promise upon my honour to remit to you five guineas for the purpose, as soon as I see upon the blue cover of your excellent Repository, the names of any well-known respectable gentlemen who have offered their services to conduct and execute the design.

Your's,

Another DISCIPLE OF LOCKE.

Bunny Mead, July 9, 1806.

VINDICATION OF MR. CAPPE'S DISCOURSES.

To the Editor of the Monthly Repository.

SIR,

FEELING a high degree of veneration for the memory of the late Rev. N. Cappe, and deeply impressed with the conviction of the value and importance of the Discourses which his excellent widow, with a true regard to the interests of piety and virtue, lately gave to the world, I turned with eagerness to the "Remarks on Mr. Cappe's Discourses," announced in the Table of Contents prefixed to the last number of your Monthly Repository. I was apprehensive that some of the peculiar opinions which Mr. Cappe is known to have held had been detected by some inquisitive eye, even in the midst of directions relating to the conduct of life, and had startled some one not much used to inquiries of such a nature, or wedded to some system with which these opinions might be discordant: but, upon reading the short communication to which I was referred, my only feeling was surprise that any one could so rashly advance the charge of being fanciful and mistaken against so respectable a writer, merely upon reading a review of his work, and that a letter of such a character should have found a place in the Monthly Repository. For some time I felt disposed to let it pass unnoticed; but, upon further reflection, I began to fear that the charge which had been so inconsiderately made by one might be as inconsiderately believed by others, and that the character of my much honoured friend might thus widely and wrongfully suffer. I therefore resolved to employ a few moments in endeavouring to correct the errors of your correspondent W. H.

The passage in the Review (see M. Rep. vol. i. p. 97.) which has afforded this writer the ground of his charge of fancifulness is no more than an epitome of the following, as it occurs in the original discourse: "When from perceiving in the person (*i. e.* of the supposed gardener) to whom she was speaking, some resemblance of her Lord, she was beginning to suspect that it might be himself, Jesus kindly converted that suspicion into certainty, and spake to her in a manner that left no doubt upon her mind that it was indeed her deliverer, her instructor, and her friend. The instant transition, from a state of mind totally occupied and deeply impressed with the idea that her Lord was irrecoverably dead, to a state of indubitable persuasion that he was certainly alive again, might have been a change too great to have been supported. The abrupt and instantaneous discovery of himself might have overpowered a very tender heart and a very feeble frame. In Mary's case, the agita-

tion occasioned by so violent an impression might have renewed the derangement of her ideas, and brought back a total alienation of mind. To Mary, then, how striking and engaging must this tenderness have been! and when once she had become capable of reflecting upon it, what an improvement of her joy in the conviction that her Lord was risen from the dead."—(Cappe's Discourses, pp. 235, 236.)

Such is the reflection for which W. H. has been pleased to say there is no foundation. Mr. Cappe, however, knew better. He was too well acquainted with the history of the human mind, and too well informed of the facts which the history of its derangements has recorded, not to be well assured that the danger which he described in the case of Mary Magdalene was real, and not the mere suggestion of his own imagination. "But the miracles of Jesus," says your correspondent, "were not like the temporary aids of medical men, nor to be represented as upon a level with them. When he healed a disorder, the work was completely done, it never more visited the afflicted." Here is indeed "a fanciful observation." This truly is "a reflection for which there is no foundation." Upon what ground will W. H. venture to maintain that the mother of Peter's wife never more lay sick of a fever after Jesus had once stood over her, and rebuked that disorder? that the limbs of the man of Capernaum, who was with so much faith let down from the roof of the house in which Jesus was teaching, never more, through the fatal influence of palsy, forgot their accustomed powers? or that the child of the Galilean nobleman grew up to manhood, or attained to a good old age, a stranger to disease and pain? With equal reason might it be asserted, that the five thousand whose hunger was miraculously relieved in the desert felt no more the cravings of appetite; that the widow's son of Nain, once restored to life, died no more; and that Lazarus of Bethany, once released from the confinement of the tomb, reposed not there again in silence and forgetfulness. It is readily acknowledged that "if there had been any danger of a relapse, the same power which at first restored Mary Magdalene to her right mind could and would have restored her once more." But who perceives not that it was an act of greater kindness not to expose her to the danger even of a momentary alienation of mind.

What W. H. calls an oversight, in the position that Mary Magdalene first saw the Lord in the presence of her associates, was, on the contrary, the result of deep reflection. Mr. Cappe was accustomed not to make the slightest allusion to any thing relating to the Christian Scriptures upon which he had not bestowed the fullest investigation. The "oversight" in this case,

like the "fancy" in the preceding, is on the part of your correspondent, who, contrary to the declarations of the Evangelists, asserts that Jesus first appeared to Mary Magdalene, when she was accompanied by no other persons. Upon the harmony of the Evangelists in their accounts of the resurrection, I have often conversed with Mr. Cappe; and his views concerning the order of events by which the discovery of that important miracle to the disciples was attended, I have long since embraced as the most probable and consistent. If the limits of your publication will allow it, I will here briefly detail them.

Before sun-rise on the first day of the week Mary Magdalene and other women, intending to anoint the body of Jesus, set out, and about sun-rise arrived in sight of the sepulchre. As soon as Mary Magdalene saw the sepulchre, she perceived that the stone was rolled away from the mouth of it, and from this inferred that the body was removed. After making some unsuccessful search for the body in the garden, Mary Magdalene, not quite alone perhaps, went, not to all the apostles, but to Peter and John, and told them that the sepulchre was open, and the body gone, she knew not whither, nor by what means. While Mary Magdalene was absent upon this errand, the rest of the women ventured to approach the sepulchre. The guards, of whom probably they had known nothing till they saw them now, were in a manner petrified with amazement, and incapable either of motion or of speech. Perceiving their consternation, the women passed through them, and when they were come so far within the sepulchre as to be perfectly assured that Jesus was not there, and were perplexed at the event, two angels suddenly became visible to them, who informed them that Jesus was risen, and bade them go and tell his disciples and Peter, that he was going before them into Galilee. During these things, Peter and John and Mary Magdalene were coming up to the sepulchre, and were met by the women, who had run thence in great trepidation; but because their errand particularly regarded Peter, they stopped and turned back. But to no one—neither to John, nor to Peter, nor to Mary Magdalene, did they say any thing. The impressions of the vision were still so strong as to take away the power of utterance; and they, besides, as it is probable, supposed that these would instantly see and hear what they themselves had seen and heard. It was not so, however; for Peter and John saw nothing but the grave clothes, and immediately both went away each to his own home. The women remained, and Mary Magdalene, stooping down to look into the sepulchre, beheld the two angels that had been seen by the other women,

said, in reply to their inquiries, complained that her Lord had been removed she knew not whither. At this time Jesus, in a dress borrowed, it may be, of Joseph's gardener, came up and stood near enough to be seen by Mary Magdalene; but in that dress, and with her eyes filled with tears, she did not recognize him; and she, together with the rest, now turned to go into the city, and inform the other disciples of what had happened. Jesus followed them, and when they had advanced a few steps joined them, and asked Mary why she wept. She replied as to the gardener, and Jesus made himself known. According to their Lord's command, the women then hastened, with Mary Magdalene, to find the disciples in the city; and at the same time some of the guard went in to the priests, and related all that had come to pass; how the sepulchre had been opened, and what had been said and done by the angels, the women, Peter, John, Mary Magdalene, and Jesus Christ. While they were relating these things, Mary Magdalene and her company were reporting them to the apostles, together with what they had learned perhaps upon the road from some of the guards concerning what had happened before their arrival at the sepulchre. Soon after Mary had reported these things to the disciples, Peter, and perhaps John, who at first went to their own homes, came to the rest of the apostles, and related what they had seen, confirming in part the testimony of the women. In the course of that day, Peter, with Alpheus, went, on what occasion does not certainly appear, but perhaps in their way to Galilee to meet Jesus there, according to his injunction and promise, to Emmaus, a village about seven miles from Jerusalem; and having met with Jesus in their way thither, they shortened their stay at Emmaus; and as soon as they had finished their meal, returned to Jerusalem, where they found the apostles assembled, and some persons with them, just at that time telling them that the Lord had now appeared unto Simon. At the same time Jesus himself entered the room, and gave them sufficient evidence that he was risen again. Thomas was not present: but soon afterwards the eleven went into Galilee, and, in some part of the hill country, being all together in a house there, Jesus again appeared, and was seen by Thomas also. In Galilee they continued till the time drew near when Jesus was to be received into glory, when they returned with him to Jerusalem. Thence they accompanied him to the Mount of Olives, from which he was taken up on high, to receive gifts for men.

Such, from a very careful comparison of the four accounts of these important transactions, appears to be the order in

which they took place. If W. H. or any other of your readers, after again comparing these accounts, should find any difficulty in assenting to the view which has been very briefly given of this subject, I shall be happy to communicate some remarks in its defence. I am, Sir's, your's, &c.

July 12, 1806. C. W.

ANIMADVERSIONS ON BP. BURGESS'S "PRINCIPLES."

"My Lord, the subject here treated of is of that nature, that it would seem but a chimera, and a bold paradox, did it not in the *very front* carry *an instance* to exemplify it."—(South. Ep. Ded. to Serm. Vol. I.)

"It is your Lordship's unhappiness to be cast upon an age in which *the church is in its wane*; and if you do not those GLORIOUS THINGS that our *English prelates* did *two or three hundred years since*, it is *not* because your Lordship is at all *less than they*, but because THE TIMES ARE WORSE."—(Idem. Vol. I. p. 165.)

To the Editor of the Monthly Repository.

SIR,

I sit down to redeem the pledge which I gave you in the conclusion of my last letter, of which, I fear, you may have concluded, from my long silence, that I am unmindful. In truth, I have been so much amused with the good-natured endeavours of your numerous correspondents to moderate and soften me, that I was unwilling by interposing a new letter to stop the current of remarks upon my former letters, which has flowed along your successive pages in so regular, so smooth, so candid a stream. Oil thrown upon troubled waters is said to calm them; and the healing counsels of your pacific correspondents are intended, no doubt, to assuage the turbulence of my censures. You have shewn your impartiality in permitting the experiment to be tried upon me; I, my patience, in submitting silently to it; now, with your leave, I will step forward again in my favorite character of Theological Censor, remarking only, for the benefit of your worthy friends, my gentle monitors, that if they wish to silence me, they must make use of other arguments than those which my letters anticipate; if to put me to shame, they must cease to argue against facts which are incontrovertible.

Having thus explained the reason of the late date of this, and taken due notice of your correspondents, on whose account it has been so long delayed, I proceed, without making any professions of candour, but with a determination not to swerve knowingly from the line of justice, to animadvert upon the pamphlet I alluded to in my last, by a Right Reverend Father in God. My censure takes a loftier aim than the humble Non-

conformist teacher; but say not I am therefore presumptuous. I mean no personal disrespect to the dignitary in question, for though I have no predilection for his order, I can talk of it, and that even with my old companions whom I left in the church, and who still continue there, without losing my temper; my coolness, indeed, in discussing this subject, has occasioned them frequently to say, with a good-humoured smile, that I am but *half a Presbyterian:* a character which I should not be surprised to learn my former letters have gained me among such of your readers as are Non-conformists by blood. Bishop Burgess (for this is the writer I intend to bring under review) is, I hear, an eminent scholar; I say I hear so, because never having had a better education than a good country grammar-school could supply, where there were few of us that mastered the Latin, and none, that I remember at this distance of time, that made any proficiency in the Greek, I should not venture to pronounce such an opinion upon my own authority. I believe, at the same time, the opinion is correct, for I have borrowed it of a literary friend, who has spent the greater part of his life within the walls of a college, and who does me the honour to pass a few weeks every year under my roof. If then the bishop would not awe me into reverence, the scholar, at least, would command my respect. In examining the lessons of a Christian teacher, I know not, however, that I am bound to consider either his rank or his acquirements; religion knows nothing of them, and common sense would teach that if they are just, they ought (abstractedly from the man) to be received; if otherwise, to be rejected.

This pamphlet, Sir, of Bp. Burgess's is entitled "First Principles of Christian Knowledge." The title excited my curiosity, which was also further sharpened by my perceiving in the advertisement, that the tract had come in a short time to a *third edition*. I expected—who would not?—a clear and masterly statement of the elements of Christianity, and was prepared to rank the name of Burgess with those of Douglas, Hurd, Paley, and Watson. I will tell you, without any comment, what this promising pamphlet really contains. It consists of four parts: the first, an "Introduction, on the duty of conforming to the Established Church, as good subjects and good Christians;" the second, "an Explanation of the more difficult terms and doctrines in the Church Catechism, and Office of Confirmation;" the third, "the Three Church Creeds exemplified and proved from the Scriptures;" the fourth, an "Appendix," consisting of "Extracts from the Canons, Acts of Parliament, Royal Declarations, &c. relative to the Government, Discipline, and Public Worship of the

Church of England, with Extracts from Blackstone, as a Comment on the Canons here given."

The perusal of this Table of Contents affected me with unutterable surprise. I suspected, on recovering from my astonishment, that I had mistaken the title of the pamphlet, and that instead of the "First Principles of Christian Knowledge," it was the *First Principles of Political Wisdom.* A further examination quickly dissipated this supposition; my two mottos from Dr. South immediately occurred to my recollection, and I said to myself—"Well! the Bishop of St. David's has certainly one mark of an apostle upon him, and may on that account lay claim to apostolic succession: he was, without doubt, *born out of due time.*"

What, Sir, are we to think of an English bishop in the nineteenth century who teaches the clergy and good people of his diocese to look for the principles of Christianity, not in the Holy Scriptures, but in the Church Catechism and Office of Confirmation, and the three Church-Creeds! and who introduces his work on the elements of our religion, of which such instruction forms the substance, with a didactic essay, in question and answer, on the paramount duty of conformity, and who concludes it with a collection of threatening and long-abandoned statutes and canons against Dissenters! What can we do but pity his ignorance, or execrate his intolerance? Does he not know that Protestant Dissenters have left his church—endeared to him, no doubt, by the strongest ties—because they have examined its creeds, its articles, its catechism, and its ritual, and have found them unscriptural; and that they have left it under circumstances of loss and suffering which bespeak the sincerity and conscientiousness of their dissent? Is he to be yet instructed in the writings of the greatest lights of his own church, who have in fact pleaded for all the principles of the Non-conformists, from Jeremy Taylor down to the liberal-minded Watson? Does he wish to revive the spirit of the times of Laud? to repeat "those glorious things that our English prelates did two or three hundred years since?" If he does not, his Appendix is sheer folly: if he does, let him know that the day is gone by, and that the prelate who shall now dare to project such a design will suffer, not indeed in the same way as the proud priest before-mentioned, but under the silent contempt and odium of an enlightened and tolerant empire. "The church," says my second motto, "is in its wane;" and the wailings, and menaces, and struggles of such men as Daubeny, Horsley, and Burgess, do no more than direct our eyes to the horizon to see it sink.

The Bishop professes, in his Preface, to wish to reclaim his

"Dissenting brethren," (ironically so called, I presume); but he seems not to know that the Dissenters have travelled into a region where ecclesiastical canons and acts of Parliament cannot reach them, and where few ecclesiastics are able or willing to follow them—namely, the sure ground of Scripture. He pursues them with the hue and cry of *schism*, and *heresy*, and *sedition*. He should have substantiated the last charge, by adding, in ancient, loyal, and therefore, according to his own argument, just language, that they have set up *another King*, ONE JESUS. He declares also, that he warns and rebukes them "in the spirit of love and charity." If he expect them to believe that such is his spirit, he must suppose that they have the same doting fondness for a bishop that the Muscovite women are said to have for their husbands, and estimate the love which is borne them by the blows they receive. If he believe it himself, it must be on the old, hereditary, ecclesiastical, and therefore, again, true principle, that destroying men's bodies is tenderness to their souls. "The Gospel in one hand," says an author to whose authority churchmen will not demur (the Author of the Whole Duty of Man), "and a sword in the other, has made many slaves, but, I fear, few Christians." What success, then, can the Bishop of St. David's look for in his warfare, when he carries and brandishes the sword, but leaves the Gospel behind? If, however, he warns the Dissenters in love, let him impute it to the same temper and design that I, a Dissenter, warn him, that the Dissenters are not to be cajoled by professions, unaccompanied by acts, of kindness, deluded by flimsy sophistry, or beaten down with absurdities, however monstrous, or terrified by insinuations of the latent powers of the church, and threats of her vengeance. The theological writer (let him be bishop or presbyter, or what he will) that wishes to gain their attention, must speak to them in the language which they understand—the language of the New Testament. If he wishes to convince them, there is but one way by which he can affect their minds—that of sober, legitimate, modest argument.

I should now proceed to make some remarks upon a few particular assertions and arguments of this worthy successor of Horsley; but foreseeing that they will occupy several pages, I think it better to reserve them for another letter. I never tire in the exercise of my pen or tongue, but in the use of each I sometimes find that I tire others. I am particularly apt, as I am told, to be loquacious and diffuse on my favorite topic of the imprescriptible right of private judgment. I had been talking earnestly on this very subject, a few weeks ago, to a member of a religious denomination not very eminent for its

liberality, with whom, notwithstanding my fearful peculiarities, I am in habits of intimacy, when putting his hand slowly to his head, in the manner of a person sickening, and knitting his eye-brows, he stopped me by saying, in a faint faltering tone of voice—"You give me —— uneasiness —— and pain." I said no more, but amused myself, sometime, with thinking what an admirable reply my friend's language would form, in all churches and ages, to the most able and eloquent reformer, whom the silliest dupe might easily, and the interested retainer of abuses would naturally, interrupt with—"You give me uneasiness and pain."

Not to give you, or your readers, either, I conclude abruptly, and subscribe myself,

August 2, 1806. (For Letter 2nd see p. 633) GOGMAGOG.

P. S. From the title of a sermon in the monthly list of one of your numbers, I perceive that there is in the diocese of St. David's a society for promoting church-union, or, in other words, for counteracting the Dissenters. Am I in sufficient favour with your readers to request them to inform me, if they are able, something more about it? It looks as if the clergy of that part of Wales were of a like mind with their diocesan, and as if both bishop and clergy were alarmed at the rapid growth of sectaries in the principality. I am, as my name may intimate, descended from Cambro-British ancestors, and therefore take a lively interest in what passes among the Welsh people, whom I am proud to call my kindred.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them, as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

Memoirs of Dr. Joseph Priestley to the Year 1795, *written by himself; with a Continuation to the Time of his Decease, by his Son Joseph Priestley; and Observations on his Writings, by Thomas Cooper, President Judge of the Fourth District of Pennsylvania, and the Rev. William Christie.* 8vo. 10s. 6d. pp. 481. Johnson. 1806.

THERE is no branch of literature which affords more interest and instruction than biography. As in reading the journey of an interesting traveller, we easily fancy ourselves his compa-

nions, so in reading the life of a celebrated character, we consider ourselves his constant attendants. We enter into his views, attend to his pursuits, mark striking events in his journey through life, note the circumstances which occasioned his celebrity, and examine the causes which concurred to produce the original bias which determined his character. When the subject of the biography has occupied a considerable space in the annals of fame, and is himself the writer, the interest we feel is proportionably increased; and should the character have been eminently virtuous, the sources of instruction, especially to young minds, are numerous and important.

The celebrated subject of these memoirs was born at Fieldhead, near Leeds, in Yorkshire, the 13th March O. S. 1733. His father, Jonas Priestley, was a cloth-dresser. When very young, he was committed to the care of his mother's father, a farmer in the neighbourhood of Wakefield, with whom he continued, with little interruption, till his mother's death, which happened in 1740. On the death of his mother he was taken home, and sent to a school in the neighbourhood. A Mrs. Keighly, a sister of his father's, seeing her brother encumbered with a large family, took him entirely to herself, and having no children of her own considered him as her child; and from this time she was truly a parent to him till her death in 1764.

"By this truly pious and excellent woman," he observes, "who knew no other use of wealth, or of talents of any kind, than to do good, and who never spared herself for this purpose, I was sent to several schools in the neighbourhood, especially to a large free school under the care of a clergyman, Mr. Hague, under whom, at the age of twelve or fifteen, I first began to make any progress in the Latin tongue, and acquired the elements of Greek. But about the same time that I began to learn Greek at this public school, I learned Hebrew on holidays of the Dissenting Minister of the place, Mr. Kirkby, and upon the removal of Mr. Hague from the free school, Mr. Kirkby opening a school of his own, I was wholly under his care. With this instruction I had acquired a pretty good knowledge of the learned languages at the age of sixteen: but from this time Mr. Kirkby's increasing infirmities obliged him to relinquish his school, and beginning to be of a weekly consumptive habit, so that it was not thought adviseable to send me to any other place of education, I was left to conduct my studies as well as I could till I went to the academy at Daventry in the year 1752.

"From the time I discovered any fondness for books, my aunt entertained hopes of my becoming a minister, and I readily entered into her views; but my ill health obliged me to turn my thoughts another way, and, with a view to trade, I learned the modern languages, French, Italian, and High Dutch, without a master; and in the first and last of them I translated and wrote letters for an uncle of mine, who was a merchant, and who intended to put me into a counting-house in Lisbon. A house was actually engaged to receive me

there, and every thing was nearly ready for my undertaking the voyage. But getting better health, my former destination for the ministry was resumed, and I was sent to Daventry to study under Mr. Ashworth, afterwards Dr. Ashworth.

"Looking back, as I often do, upon this period of my life, I see the greatest reason to be thankful to God for the pious care of my parents and friends in giving me religious instruction. My mother was a woman of exemplary piety, and my father also had a strong sense of religion, praying with his family morning and evening, and carefully teaching his children and servants the Assembly's Catechism, which was all the system of which he had any knowledge. In the latter part of his life he became very fond of Mr. Whitfield's writings, and other works of a similar kind, having been brought up in the principles of Calvinism, and adopting them, but without ever giving much attention to matters of speculation, and entertaining no bigotted aversion to those who differed from him on the subject.

"The same was the case with my excellent aunt: she was truly Calvinistic in principle, but was far from confining salvation to those who thought as she did on religious subjects."——"Thus was I brought up with sentiments of piety, but without bigotry, and having from my earliest years given much attention to the subject of religion, I was as much confirmed as I well could be in the principles of Calvinism, all the books that came in my way having that tendency."

Unitarians in general revere the character of Dr. Priestley, and they have great reason to revere him. He was not merely an ingenious experimentalist, an acute metaphysician, and an enlightened defender of "the simplicity that is in Christ." He was also one of those who keep themselves "unspotted from the world." His religion he carried constantly about with him. He neglected no opportunity, either as a teacher or writer, of inculcating the importance of personal religion. This was, doubtless, from having experienced in himself, as indeed in the memoir he after mentions, the great advantages of an early religious education. We wish Unitarians were more impressed than they seem to be, with the importance of such sentiments. Unitarianism appears to be getting more and more a fashionable religion. In addition to novelty, it has the advantage of claiming a more intimate alliance with reason than those systems which require a belief in doctrines that are incomprehensible; and as literature is now more universally diffused than it was half a century ago, the controversies concerning the Unitarian doctrine, which have taken place during the last twenty years, have necessarily come before general readers, and occasionally excited some attention. To a person who possesses an impartial judgment, and who is unwilling to forsake reason as his guide, it is not to be wondered that the evidences of Unitarianism should seem to preponderate. Hence many call themselves Unitarians who consider the subject in no other light than as a matter of opinion, and in the same way as they call

themselves Whigs or Tories in politics, libertarians or necessarians in metaphysics. Such professors have done Unitarianism much injury. If Unitarians be really in earnest, they ought to hold no parley with such fashionable intruders. If they are determined the world should know that they are something more than mere polemical theologians, they ought to narrow the door of admission into their church, and while rational inquiry and universal charity guard the one side of the porch, habitual piety and personal purity ought to protect the other.

We would recommend the following interesting passage to the consideration of serious Unitarians, as it relates to practices now much in disuse, but to which Dr. Priestley acknowledges he was much indebted.

"Though after I saw reason to change my opinions" (from Calvinism to Arminianism) "I found myself incommoded by the rigour of the congregation with which I was connected, I shall always acknowledge with great gratitude that I owe much to it. The business of religion was effectually attended to in it. We were all catechised in public 'till we were grown up, servants as well as others: the minister always expounded the Scriptures with as much regularity as he preached, and there was hardly a day in the week, in which there was not some meeting of one or other part of the congregation. On one evening there was a meeting of the young men for conversation and prayer. This I constantly attended, praying *extempore* with others when called upon. At my aunt's there was a monthly meeting of women, who acquitted themselves in prayer as well as any of the men belonging to the congregation. Being at first a child in the family, I was permitted to attend their meetings, and growing up insensibly, heard them after I was capable of judging. My aunt, after the death of her husband, prayed every morning and evening in her family, until I was about seventeen, when that duty devolved upon me."

Dr. Priestley was an extraordinary quick composer: he accounts for the acquisition of this habit in the following manner:—

"It was my custom at that time to recollect as much as I could of the sermons I heard, and to commit it to writing*. This practice I began very early, and continued it until I was able, from the heads of a discourse, to supply the rest myself; for not troubling myself to commit to memory much of the amplification, and writing at home almost as much as I had heard, I insensibly acquired a habit of composing with great readiness; and from this practice I believe I have derived great advantage through life; composition seldom employing so much time as would be necessary to write in long hand any thing I have published."

After spending three years, viz. from Sept. 1752 to Sept. 1755, at the academy at Daventry, he accepted of an invitation to be assistant preacher to a Mr. Meadows, who had a small congregation at Needham Market, in Suffolk. In this

* In short hand.

situation, with a very small salary, he lived three years. His studies during this time where chiefly classical, mathematical, and theological.

"While," says he, "I was in this retired situation, I had, in consequence of much pains and thought, become persuaded of the falsity of the doctrine of atonement, of the inspiration of the authors of the books of Scripture as writers, and of all idea of supernatural influence, except for the purpose of miracles. But I was still an Arian" (he had become so at Daventry) "having never turned my attention to the Socinian doctrine, and contenting myself with seeing the absurdity of the Trinitarian system."

From Needham he removed to Nantwich, in Cheshire, in the year 1758. Here he continued three years, preaching to a small congregation, and keeping a school.

"The academy at Warrington," he observes, "was instituted when I was at Needham; and Mr. Clark, knowing the attention that I had given to the learned languages when I was at Daventry, had then joined with Dr. Benson and Dr. Taylor, in recommending me as tutor in the languages. But Mr. (afterwards Dr.) Aikin, whose qualifications were superior to mine, was justly preferred to me. However, on the death of Dr. Taylor, and the advancement of Mr. Aikin to be tutor in divinity, I was invited to succeed him. This I accepted, though my school promised to be more gainful to me. But my employment at Warrington would be more liberal and less painful. It was also a means of extending my connection: but, as I told the persons who brought me the invitation, viz. Mr. Seddon and Mr. Holland of Bolton, I should have preferred the office of teaching the mathematics and natural philosophy, for which I had at that time a great predilection."

In this new situation he continued six years, and in the second year he married a daughter of Mr. Isaac Wilkinson, an ironmaster, near Wrexham, in Wales. This proved a very suitable and happy connexion, his wife being a woman of an excellent understanding, much improved by reading, of great fortitude and strength of mind, and of a temper in the highest degree affectionate and generous; feeling strongly for others, and little for herself. She excelled in every thing relating to household affairs, and entirely relieved him of all concern of that kind, which allowed him to give all his time to the prosecution of his studies, and the other duties of his station.

Did the limits of our publication permit, we could have wished to have made some additional extracts, from this part of the narrative, relating to his residence at Warrington. From these it would have been seen how admirably qualified Dr. Priestley was to discharge the duties of a tutor and public teacher. We would here remark, by the way, that as a writer on elementary subjects he has been seldom, if ever, surpassed,

either in originality of sentiment, felicity of illustration, or clearness of arrangement. Few, indeed, have possessed in the same degree as he did, the faculty of condensing the labours of other men, and of exhibiting in a concentrated state the very quintessence of their writings. He re-cast the thoughts of others in a mould of his own; and by refining their sentiments of every thing extraneous to the subject, he rendered them more generally known and more intrinsically excellent. In proof of this we might refer to his Grammar, his History of Electricity, his Introduction to Perspective, his various Lectures, his Charts, his edition of Hartley, and his History of Early Opinions. Utility was the great object of all his writings. Had his attention been directed to fine writing, the world would have been deprived of half his labours: he has some observations on this subject which we shall quote, as shewing, what indeed every page of these memoirs exhibits, his unparalleled activity of mind.

"These experiments employed a great proportion of my leisure time; and yet before the complete expiration of the year, in which I gave the plan of my work to Dr. Franklin, I sent him a copy of it in print. In the same year, five hours of every day were employed in lectures, public or private, and one two months vacation I spent chiefly at Bristol, on a visit to my father-in-law.

"This I do not mention as a subject of boasting; for many persons have done more in the same time; but as an answer to those who have objected to some of my later writings as hasty performances: for none of my publications were better received than this History of Electricity, which was the most hasty of them all. However, whether my publications have taken up more or less time, I am confident that more would not have contributed to their perfection, in any essential particular; and about any thing farther I have never been very solicitous. My object was not to acquire the character of a fine writer, but of an useful one. I can also truly say, that gain was never the chief object of any of my publications. Some of them were written with the prospect of certain loss.

(To be continued.)

ARTICLE II.

The Principles and Regulations of Tranquillity; an Institution commenced in the Metropolis for encouraging and enabling industrious and prudent Individuals in the various Classes of the Community to provide for themselves, by the Payment of small Weekly Sums in such a Way as shall secure to each Contributor, or to his Widow and Children, the Benefit of his own Economy;—For receiving the Savings of Youth of both Sexes, and returning the same at the Time of Marriage with Interest and propor-

tionate Premiums thereupon:—For enabling Parents, by the Payment of small Sums at the Birth of their Children, to provide Endowments for them at the Age of Twenty-one Years;—And also, for other useful and important Purposes;—particularly for concentrating and applying the Exertions of the Liberal to the Benefit of the Indigent, so as to prevent the Unworthy claiming, or the Impostor abusing their Benevolence; and thus effecting the gradual Abolition of the Poors' Rate, whilst it increases the Comforts of the Poor. By John Bone, Author of an "Outline of a Plan for reducing the Poors' Rate, &c. in a Letter to the Right Hon. George Rose, M. P."—8vo. 3s. 6d. Asperne. 1806.

The Author announced his intention of publishing this work about a year ago, in a "Letter" addressed to Mr. Rose, occasioned by that gentleman's observations on the Poor Laws.

The magnitude and importance of the Institution recommended by this work will render it necessary for us frequently to revert to its provisions, if it should be countenanced by the public; but as we have not been able to find a list of its Directors, and are perfectly sure that without a very respectable body holding that situation such an Institution cannot possibly succeed, we shall be content to notice the leading features of the plan.

Mr. Bone builds his theory upon the presumption that the present mode of providing for, and managing the poor, rather tends to confirm the lower classes in habits of vice and immorality, than to introduce reforms and comforts amongst them, in as much, as it makes no distinction between those who have lived an industrious and œconomical life, and those who by idleness and profligacy have dissipated their means. To obviate this evil, he proposes that the respectable classes should support an Office, in which the labouring classes, and all other persons with small incomes, should be invited to deposit the smallest sums, from the age of 21 years until the age of 56, to be then returned to them in equivalent annuities, to be continued until the end of life. He proposes that the very smallest sums might be received, in order that the very lowest classes of the people might be benefited by his plan, and that their payments should be received as often as once a week, if they should think proper to pay their money so frequently. He argues, that this mode will be much preferable to that of the friendly societies, which occasion a great additional expense and waste of time to the people; he might even have added, the mischiefs which

those societies occasion, by leading their members to frequent public-houses, and other places of dissipation. The numerous small sums added together would enable the institution to allow compound interest to the subscribers, which would render the provision for old age very considerable, although the trifling sums contributed in the early period of life would be hardly felt by the subscribers. It was the opinion of Dr. Price, that "a society or office that would go on this plan might do great service," as it would induce persons in the lower stations to adopt habits of industry in the beginning of life.

Amongst a variety of collateral advantages which the plan projects for the subscribers, it proposes to erect a sort of City of Retreat, in which each of the subscribers shall be furnished with a residence, if he chooses at the period of age to retire from the bustle of life; but it should seem that the author does not entertain very sanguine expectations of seeing this part of his plan carried into effect, or that youth of 21 will immediately adopt those maxims of providence and care necessary to form the basis of this institution, for he has arranged a "Provisionary Plan" on page 77, which seems to comprise, in a very short compass, nearly the whole of the scheme that he considers *immediately* practicable.

This plan allows persons of *any age* to pay the smallest sums at the office, either weekly or otherwise, as they may think proper. The subscribers to this fund are divided into three classes.

The first class consists "of all persons who commence their contributions of 2s. per week on the 24th day of June, 1806, and who pay £5 as entrance-money at any time before the 24th day of June, 1807; or who, failing to commence their contributions on the said 24th day of June, 1806, shall, *at any future time and in any manner*, even by instalments, have paid the said sum of £5 entrance-money, and the arrears of contribution, with the compound interest upon the said sums respectively."—The second class consists "of all persons who pay 2s. per week, from the said 24th day of June, 1806; or who, failing to commence their contribution on that day, shall, at any future time and in any manner, as aforesaid, have paid the arrears of such contribution, with the compound interest thereon."—And the third class consists "of all persons who contribute *smaller sums*, or who may *not* commence their contributions at *that* time, *nor* bring up their *arrears*."—[The subscriptions of those members do not merge into a common fund, but the account of each individual is kept separate, his payments and interest accumulating from year to year, until the gross amount being told up at the period of age, the

annuities to be granted are to be regulated by the amount of the sum placed to the credit of the respective claimants.]

The plan supposes that those members may claim their annuities at 56, and also that the interest of money may continue at or near £5 per cent. in which case it proposes to allow each claimant an annuity of £10 per cent. upon the accumulated sum then placed to his credit. So far the advantages are equal to each class. But it is also proposed to raise a fund for the benefit of widows; and in the composition as well as application of this fund, it is of advantage to belong to the first class. The widows' fund is to be raised first by a premium of 5s. to be paid by each married member; secondly, by an extra fund to be raised by voluntary subscriptions, as explained at page 55; and thirdly, by all the profits accruing to the provisionary fund, whether by members not claiming their annuities, or dying without leaving widows to claim on their account, or *acquiring more property than will allow them or their widows to claim annuities from these funds.*

This last provision at first sight appears rather extraordinary, but the motive of it is explained, art. 6. (page 79:) "That as the late period of life at which many provisionary members will commence their contributions can afford but a comparatively trifling and inadequate provision, it is thought expedient to increase the value of widows' claims, by adopting a criterion of adversity which shall take the benefit of their subscriptions from those provisionary members who may reach a state of prosperity, in order to increase the advantages to those left in a state of indigence." This criterion of prosperity allows provisionary members, subscribing from the 24th day of June, 1806, and who being then under 35 years of age, to be worth £600 at the time of claiming their annuities; but if possessed of property exceeding that amount, to transfer their payments to the widows' fund, for the above reasons. Members above 35 years of age, at that period are allowed to possess only £400, or be subject to the same alternative; and the members forming the third class will forfeit their payments to the widows' fund, if they be worth upwards of £100. The declaration, upon oath, of each member so circumstanced, to the directors, is the test upon such occasions; but should those members decline forfeiting their payments to the widows' fund, according to these criterions, an option is given to them of purchasing into the permanent classes, so as to avoid the consequences of any such criterions. In the distribution of the widow's fund, each widow entitled to claim receives her proportion thereof, in *addition* to the sum paid in by her husband; and the advantage of the several classes is, that the widows of members of the first class

receive three shares; the widows of members of the second class, two shares; the widows of members of the third class, only one share of the sum to be divided amongst them; and in order that this fund might not be exhausted by artful persons acquiring a claim upon it by a mere nominal subscription, it is provided, that no widow of the *third* class shall be entitled to any advantage from it, unless upon claiming she produce the declaration of two subscribers, that they believe the sum paid by her deceased husband to have been as much as he could afford.

It has somewhat the appearance of hardship, to deprive those who may stand most in need of assistance of the benefits of this fund; yet, upon reflection, it would be a real hardship upon those of the first and second class, if, after having contributed constantly for a great length of time, this fund could be frittered away by a great number of claims being multiplied upon the credit of insignificant subscriptions. We are glad to see that this complaint is diminished by the widows of the third class being allowed to receive the full advantages of the sums paid by their respective husbands, even if their claims to the widows' fund should not be acknowledged.

The ultimate object of the institution is the *Abolition of the Poors' Rate*, which it proposes to effect *gradually*, by holding out inducements to the classes of persons likely to become chargeable to parishes, to provide for their old age, by becoming members of this institution. With this view it is proposed, that application shall be made to Parliament to exempt from assessment to the poors' rate all persons who provide for themselves in the manner recommended in this work. Whether the legislature should make such a concession, is a mere question of policy—of its justice there can be no doubt. It is matter of constant pain to the attentive observer, to see small housekeepers and cottagers debarring themselves of necessaries for the sake of making up their monthly subscriptions to their benefit clubs, and yet forced to suffer still greater bereavements by the repeated demands of the overseer. Persons struggling with want certainly should not be called upon to contribute towards the poor; and if the taking care to make provision for themselves were the condition by which they should obtain their exemption, we think few doubts can be entertained but the higher classes would be considerably benefited by the indulgence.

Upon the whole, though this plan is capable of much improvement, we think it well worthy the attention of our readers.

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

The Proceedings of the "*General Assembly of the General Baptist Churches*, held on Tuesday, May 27, 1806, at the Meeting House, Worship-street, London, are just published. The Rev. B. Marten was chairman; the Revds. Stephen Philpot and Robert Pyall, moderators. The state of some of the churches is as follows: Cranbrook, Kent, 1 elder, 2 assisting ministers, 3 deacons, and 96 members; lost 6 by death, added none—Dover, 1 elder, 3 deacons, 109 members—Battel, Sussex, 2 preachers, 122 members; lost 1 member by death, added 1 by baptism—Parliament-court, London (Mr. Vidler's), 2 preaching elders, 2 ruling elders, 5 deacons, 160 members; 17 withdrawn on account of principles, 10 withdrawn by removals, lost 2 by death, added 8 by baptism, and 1 excluded. The Rev. W. Moon preached the sermon from 1 Cor. xv. 57; the Rev. S. Philpot prayed. The Treasurer of the "General Baptist Education Society" reported, that two young men of promising abilities are receiving, on the Society, education under the Rev. J. Evans, and that the finances of the Society are of late (which we rejoice to hear) more flourishing. The General Baptist Church at Wisbeach, Cambridgeshire, under the care of the Rev. R. Wright, was admitted into the Assembly. The circular letter was drawn up by the Rev. W. Richards, of Lynn; the subject, "the Perpetuity of Baptism." It was so much approved of, that it was ordered to be printed, and a large number was subscribed for by the several members and churches of the Assembly. Mr. Wright is requested to write the letter next year, on "The Exercise of Reason in Matters of Religion." The next assembly to meet at Worship-street, on Tuesday in Whitsun-week, 1807; the sermon to be preached by the Rev. R. Snelgrove, of Lewes, and, in failure of him, by the Rev. A. Bennet, of Ditchling: the business to begin at seven o'clock in the morning, public service at eleven, and the dinner at four in the afternoon, when the business of the Assembly will be finished.—The Assembly have done us the honor to notice in their minutes, and to recommend to the individuals and churches in their connexion, the *Monthly Repository*; "a work," they are pleased to say, "which, for the exercise of free inquiry in matters of religion, is not equalled." We esteem it no small praise to receive the sanction of a body of Christians, which first led the way in this country, to religious inquiry, and which now yields to no denomination in liberality and zeal.

The EPISTLE from the YEARLY MEETING held in London, by adjournments, from the 21st to the 31st of the fifth month, 1806, inclusive, to the Quarterly and Monthly Meetings of FRIENDS, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

WE find, in meeting in this our annual assembly, a renewal of lively zeal for promoting the righteousness which is of Christ, and for removing, as far as in us lies, the causes which obstruct it. We trust that our meeting is not only professedly in his name; but, as we are given to derive strength and encouragement in his cause, from the mutual communication of our feelings and exercises of mind, that he still owns us, however unworthy; and grants us, by being at times baptized into the sense of our own weakness, to seek with more earnestness his everlasting strength. In the desire, therefore, that ye may be built up a people truly Christian; that "righteousness, and peace, and joy in the Holy Ghost," may increase and abound; we again convey to you the salutation of love unfeigned. We beseech you to consider the holy gradation of righteousness, peace, and joy; and to mark that the first step is that most comprehensive attainment, righteousness. Righteousness is immutable justice: it leaves no duty unfulfilled. Man has his full share of love from man; and God, his due reverence, adoration, and praise. Peace then flows as a river, and joy in the Holy Spirit completes the gracious purpose of Christian redemption. "Happy is that people that is in such a case: yea, happy is that people whose God is the Lord."

But, friends, though we are thus favoured to see and to approve things which are excellent, yet when we review the state of our religious society, and scrutinize into the conduct of its members, we are often obliged to observe that an enemy is at work; that earth sometimes obtrudes into the place of heaven; and that self-love in many is more conspicuous than self-denial. You know that the subjects of our inquiry on these occasions are arranged under different heads; and that it becomes from time to time our concern, to remind you of your duty respecting many of them. When we ask the question, "Is there any growth in the truth?" modesty, were there nothing else, might occasion a doubtful reply. But nothing needs prevent every man, endued with the light of Christ in himself, from endeavouring to answer this most important query plainly to his own conscience. As the vigorous tree brings forth its fruit in its season, so if any man grow in the Truth, he will bring forth the fruits of Truth, even the fruits of the Spirit, so well described by the apostle to the Galatian converts. And what obstructs this growth in any? We reply, The love of ease—the dread of conflict. But as winter and storms promote the well-being of the outward creation, so tribulation and conflict improve the Christian. They have their appropriate and appointed end in the work of sanctification; they arise not out of the dust, but are sent or permitted in the proper seasons; and whoever seeks to escape without his share, rejects the very means of his advancement, and scarcely can hope to attain his due "measure of the stature of the fulness of Christ:" a state of which the same apostle speaks, as attainable by all.

Now, beloved brethren, a subject, a deeply interesting subject, hath intervened among our deliberations on the state of our society; and its long-felt importance induces us to suffer it here also to interrupt the current of our Christian counsel. No longer since than the last year we excited your attention afresh to the sufferings of the Africans, and spoke of the continuance of the cruel Slave-trade as of an accumulation of misery and of guilt. How then do we now rejoice in having to proclaim that this torrent of iniquity is arrested in its progress; that an important restriction of the trade has taken place; that the annual enslaving of thousands is prevented; and that the prospect again opens, with increased brightness, of "a termination to the wrongs of Africa!"

Let us therefore thank God, and take courage, and still persevere in the support of those testimonies and practices, to which Christian love gives rise, and which Christ requires of his church; and in order that we may be able to do this, let love, pure, unconquerable love, reign in our hearts. We have often expatiated on this topic; but yet we must violate our feelings, if we suppress some further observations on it at this time. Friends, remember, that to be "made perfect in love," is a high state of Christian excellence, and not attainable but by the sacrifice of selfish passions. No degree of resentment can consist with this state. Some persons are apt to profess that they can forgive those whom they suppose to have injured them, when such are brought to know and acknowledge their fault; but that is little else than a disguised pride, seeking for superiority; the love which Christ commanded to his church goes further than that. "This is my commandment, that ye love one another, as I have loved you." And how did the Lord love the world? Let the apostle answer. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." And, friends, mark and remember his gracious dying words, when, praying for his very persecutors, he said, "Father, forgive them, for they know not what they do." And shall we expect access for our more feeble prayers, at the throne of grace, if we harbour any ill will to our fellow-travellers towards immortality? Let us hear again the Saviour of men: "And when ye stand praying, forgive, if ye have ought against any." He doth not allow time for seeing the injuring person become submissive; but—"Standing, forgive:" for "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses." O, the excellence of Christian love, and the temper of forgiveness! It is the indispensable requisite in that spiritual worship to which we as a people more peculiarly bear testimony: yea, is it not the very balm of life, and the passport to heaven?

Thus have we hinted at some of the leading characteristics of the Christian; we have attempted to hold up the stan-

dard of Truth; and we tenderly entreat all our friends who feel the necessity of measuring themselves by it, and are in great degree exemplary persons themselves, to be frequently attending to their respective gifts, in order to be helpful to others; for we are members one of another, if we are really members of that body of which the head is Christ. This mutual care is a fundamental principle of our Christian discipline—this mutual care hath brought us together at this time.

We have received this year epistles from all the meetings with which this meeting usually corresponds The most remarkable feature in the intelligence which, from these and other sources, we receive respecting our brethren in North America, is the great and successful diligence of some of their Yearly Meetings in promoting the civilization of the Indian natives. We find that our Meeting for Sufferings has very properly diffused this intelligence among friends; and, impressed with a desire of co-operating in a work so benevolent, this meeting has recommended a contribution, to assist our American brethren in their very worthy pursuit; and we doubt not that friends will cheerfully embrace this opportunity of testifying our unity with their labours.

Although, as we have already remarked, in the accounts which come up from the several branches of this meeting, we are affected with noting various particulars which we deplore, yet we also are encouraged in observing that the good cause remains dear to many; that fresh instances offer themselves to view of zeal in the Lord's service; and that some serious persons are still seeking to be united to us in consequence of convincement.

The amount of sufferings brought in this year is about ten thousand three hundred and fourteen pounds; of which some part is for demands of a military nature; but the chief part, ecclesiastical. And, friends, while we are endeavouring to bear testimony against war, let us shew, by our inoffensive, quiet demeanour, that we are truly children of peace; and while we refuse the claims of a priesthood from which we conscientiously dissent, let us be diligent in waiting on the great Minister of the true tabernacle. This you know, friends, is the purpose of our assembling together in silence; and though there is among us at times but little instrumental ministry, or none, let not this produce any abatement of diligence in the duty. Instrumental ministry, in the life and power of the gospel, is a great favour to the church; but the distinguishing excellence of the Christian dispensation is the immediate communication with our heavenly Father, through the inward revelation of the Spirit of Christ. Let us, therefore, brethren, submit to the baptizing operations of the Holy Spirit, which purify the soul, and produce the capacity for communion with God.

Now "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Signed in and on behalf of the Meeting, by ARNEE FRANK,
Clerk to the Meeting this year.

Unitarianism in America.—We adverted to this subject in our last number. We now give further particulars. Our information is derived from a pamphlet, lately received from America by the Rev. Theophilus Lindsey, entitled "A Wreath for the Rev Daniel Dow, Pastor of a Church in Thompson, Connecticut, on the Publication of his Familiar Letters, in Answer to the Rev. John Sherman's Treatise of One God in One Person only, &c. By A. O. F. Utica, 1806." From this pamphlet it appears that Mr. Sherman is a man of distinguished talents, piety, and zeal; that he was settled over a congregation at Mansfield, in Connecticut; that by inquiry he became a Unitarian, and that he published a defence of the Unitarian doctrine, in a pamphlet entitled, very appropriately, "One God in One Person only;" that from some cause or other, probably on account of Unitarianism, he thought proper to leave Mansfield, and "that a most respectable ecclesiastical council, composed of men eminent for talents and piety, from Massachussetts and Connecticut, convened at the mutual desire of Mr. Sherman and the Church and Society of Mansfield, had thought it becoming to allow him an honorable dismission, establishing his standing as a minister in the church of Christ, and recommending him earnetly to any congregation who might desire to make use of him as a minister;" that a large Christian Society, of whom the writer is one, and among whom were some Trinitarians,

in the back settlements, at Trenton and about it, in Oneida county, gave Mr. Sherman an invitation, first, to preach to them, and afterwards to become their minister; that, upon this, the Society at Mansfield gave him a *new call*; and that, after some hesitation and anxiety, he had agreed to go to Trenton, and was, at the time of writing the pamphlet, actually on his way thither with his family. Mr. Sherman's tract on the Divine Unity seems to have been much read, and was answered, in a very angry and abusive manner, by a Mr. Daniel Dow, minister of Thomson, Connecticut, to whose book A. O. F.'s pamphlet before us is an answer. This pamphlet also is in the American style—personal and intemperate. It contains, however, some good writing and sound reasoning, and displays considerable reading and ability. The writer is evidently warmed into indignation by "the malicious pamphlet" which Mr Dow, who might have been expected to have learned courtesy at Thompson, "that pleasant abode of steady habits and orderly manners," officiously put out against Mr. Sherman a modest and successful "Preacher of the Gospel of Jesus in the Wilderness," meaning, we suppose, his new station in Oneida county. The introduction to the pamphlet is excellent: it is as follows—"When the Rev. John Sherman visited our neighbourhood, in the course of last summer, and preached to us, for several weeks, the gospel of salvation, numbers of us were struck at seeing various important doctrines of our holy religion placed before us in a new point of view. His unassuming modesty and candour—his uncommon, plain, and nervous diction—his pure scriptural language—striking evidences that his heart felt what his lips professed—his devout prayers, breathing an ardent love towards his God and fellow-creatures—his amiable manners and instructive behaviour in the ordinary walks of life, occasioned a wish in the bosom of every one of us to hear more of this worthy young man.——We were informed by him of his speculative opinions respecting some cardinal points of our religion; we heard from him that he was opposed by some of his brethren; we also heard him preach the doctrine for which he had been censured by some in his own country; and notwithstanding (united as we were in a Protestant religious society, from various Christian denominations, to worship the God and Father of our Lord and Master in charity and peace), we *unanimously* resolved to call him to be our minister, upon the broad basis of Jesus and his apostles, binding him to the sacred Scriptures, as the only rule for his life and doctrine."——Subjoined are the "Articles upon which a part of the 'United Protestant Religious Society' have associated in a church, by the name of 'The Reformed Christian Church.' I. We acknowledge the Scriptures of the Old and New Testament to contain a revelation of God's will to mankind, and that they are in matters of religion the only standard of doctrines and rules of practice.—II. We acknowledge that no other confession, or test of Christian fellowship and standing in the visible church of God, ought to be established, than that which Christ and his apostles made necessary, or on which they received believers in the Gospel, Matt. xvi. 15—17. Acts viii. 36, 37. 1 John iv. 15. 1 John v. 1.—III. Liberty of conscience shall be preserved inviolate. Every member shall be maintained in his right of free inquiry into the doctrines of Scripture; in publishing what he believes the Scriptures to contain; and in practising according to his understanding of his duty. This liberty shall not be abridged as to his understanding and practice, respecting the ceremonies, ordinances, or positive institutions of Christianity.—IV. The government and discipline shall be according to the direction of our Lord. Matt. xvii. 15—17. The executive authority of the church shall be vested in the minister, the elders, and deacons; but if any one suppose that by the church there mentioned, is intended the brotherhood generally, he shall have the liberty of referring the cause for adjudication to the body at large.—V. The officers of the church, elders and deacons, shall be chosen by ballot, and hold their office during the pleasure of the church, or choose to decline serving any longer.—VI. The mode of admission to the church shall be, that any person wishing to become a member, shall make known his desire to the consistory (the ministers, elders, and deacons), who shall, if the applicant be a person of good moral character, refer his case for decision to the church at large.—VII. The Lord's Supper shall be celebrated four times a year, twice in Oldenbar-

neveld, and twice in Holland's Patent, on such particular Lord's days as shall be found convenient.—VIII. The name by which this church is designated shall be 'The Reformed Christian Church.'—Upon these principles the Reformed Christian has been actually organized.

" JOHN SHERMAN, Minister.
" EPHRAIM PERKINS, } Elders.
" AMASA PALMER, }
" JOSHUA STORRS, } Deacons.
" ABNER HOW, }

French Protestants.—It seems to have been asserted upon good authority, that the number of Protestants is rapidly increasing in various parts of the French territory, in consequence of the union of Geneva and the German provinces on the left bank of the Rhine with the French empire. The Protestant Pastors in the country places receive an allowance of about 100l. a year, and in cities about double the sum. A Protestant seminary is proposed to be established, by means of voluntary subscriptions and annual charity sermons among the community throughout the empire; and very little doubt is expressed of their ability to erect and maintain the establishment proposed.

French Missionaries in China.—The following particulars have been transmitted by them to France:—"The Christian religion continues to make a progress in the province of Sutchuen: between 5 and 6000 inhabitants have embraced the faith in the course of last year, and upwards of 6000 children have been baptized. The toleration of the government, and the manner it conducts itself towards the Christians, gives us great hopes of the enjoyment of peace. Under the new Emperor, we no longer experience any more persecution. The Mandarins no longer receive any of those complaints which used to be made by the Pagans against the Christians, on the score of religion. Religious assemblies are held in public, and without any obstacles from the governors of the cities. A Christian in Tonquin, having refused to contribute towards a Pagan ceremony, was obliged to leave a silk manufactory where he was employed, by the collectors of the place; but the former bringing his case before a Mandarin, the latter said to the defendants—'Since the Christians do not demand any thing of you for the exercise of their religion, you ought not to compel them to pay for yours.' In another district, a Christian having refused to contribute to a comedy which was partly a panegyric upon the idols of the country, he was beaten by the collectors. The governor of the place heard of the circumstance, and ordered each of the offenders to receive fifteen strokes, by way of chastisement for abusing their authority with a view to compel Christians to contribute to a ceremony contrary to their religion. The extent of territory is now so large, and the Christian settlements so numerous, that there is a great want of instructors. At present there are only four missionaries from the seminary at Paris, including the Bishop, and nineteen Chinese priests. Great exertions are making to establish a national clergy."

Christians of St. Thomas.—Mr. Buchanan, in his book, just published, on the expediency of an Ecclesiastical Establishment in India, gives the following account of this sect, which would almost lead one to wish, that, instead of the Church of England converting them, they would convert the Church of England. They live in considerable numbers on the coast of Malabar. Their remote ancestors are supposed to have been converted to Christianity by the apostle Thomas, and their descendants have been the objects of persecution by idolators, Mahometans, and Christians. They are now under the British government. The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains, takes pleasure in describing the chaste and innocent lives of the native Christians. The congregation support each other, and form a kind of Christian republic: they retain the officers described in the New Testament as belonging to the primitive Church, namely, overseers or bishops, and elders. The bishops and elders settle all disputes among members of the community according to the apostolic precept, and thus they avoid the disgrace of letting a cause between Christians be decided by heathen judges. Their discipline is correct, their morality pure; both would do honor to any Protestant church in Europe. At certain seasons, the Agapæ, or love-feasts, are celebrated as in ancient times. On such occasions they prepare delicious cakes, called Appans, made of bananas, honey, and rice-flour. The people assemble in the church-yard, and arranging themselves in rows, each

spreads before him a plaintain-leaf. When this is done, the Bishop, standing in the church-door, pronounces the benediction, and the elders, walking through between the rows, give to each his portion."—We should be glad to obtain a fuller account of this interesting people. We are anxious especially to know their doctrines, and to ascertain how far they have escaped the monstrous errors of the Trinity, atonement, &c. which have prevailed in the Western part of the world.

Religion in India.—A clergyman of the English church in India (C. Buchanan), is bringing forward this subject before the public, and is full of complaints on the neglect of the Company to the eternal interests of its subjects. He represents the English as losing all sentiments of their paternal religion on landing in India, and as recognising no trace of it except by the flag which declares to them the return of Sunday. They have but few churches and but few priests; the padre, as they call the priest, is not held in very high reverence, and, as is usual with gentlemen in that character, he bears it exceedingly ill, that he does not receive greater countenance from the highest authorities. We may judge of the notions of our countrymen in this respect, by an anecdote related of a Colonel, who was exemplary in his attendance on the Padre's instructions, and pointed out by the parson to his brother officers as a model of due religious subordination. From some circumstance the Colonel was transferred to the command of a native corps, and the Padre saw him no more by the Sunday drum. The other officers had now their turn, and when spoken to on their non-attendance at Sunday service, constantly referred to the religious Colonel, who now seemed to think such service no longer necessary. The Padre was thus obliged to call the Colonel to account, who replied, with the utmost *sang froid*, that when he was in an European corps, it was his duty, he knew, to attend his men to church; but as in his new regiment his men never went, nor were expected to go to church, he had no business there himself, and was at liberty to follow his own inclinations.

POLITICO-RELIGIOUS.

Negro-Slavery.—The Spanish Government, which has hitherto pursued a more rigorous policy towards its colonies than any other European power, seems to have relaxed its jealousy, and to have adopted the design of meliorating the condition, and ultimately liberating the slaves in its Trans-Atlantic possessions. A law has been enacted at the Havannah, which requires that every slave imported there shall be publicly registered; that the master shall allow every slave one day in the week to labour for himself; and that if the slave by his labour on this free day acquire sufficient money, his master shall sell him another free day, and so on till he have bought off all the six days, when he shall become perfectly free; the price of each day being the fifth part of the sum paid by the master for the slave. Amidst all the evils of the times, such proofs of the progress of knowledge and the consequent increase of liberality and humanity are truly encouraging!

Religious Liberty in Holland.—In the new constitution imposed by the Emperor Napoleon upon Holland, there are two articles concerning religion, which we copy with pleasure, as a new evidence of the prevalence of liberal sentiments on the Continent. "Art. I. The King and the Law extends equal protection to all the modes of religion professed in the state. By their authority shall be regulated every thing that may be judged necessary relative to the organization, the protection, and the exercise of all kinds of worship. The exercise of religious duties shall in all cases be performed within the walls of the respective churches of the different sects. —II. The King shall enjoy in his palaces, and in any and every place where he may fix his residence, the free and public exercise of his religion."

Disturbances in Turkey.—The Turkish empire is far from being tranquil towards the Danube, and the pilgrimages to Mecca are impeded by the progress made by the new sect of the followers of Wechal, in Arabia. We know so little of the latter country, that we have no means of ascertaining the real power and extent of this sect; but it seems by all accounts to be very formidable, and may be the instrument in the hands of Providence to overthrow the delusions of Mahometism. The two pests which have for so long a period disturbed and harassed the Christian world seem to be on the point of expiring, and the next generation may witness the downfal of

Mecca and Rome, whose devotees will turn from idle traditions to the salutary truths of Scripture.

Persecution in Turkey.—The Grand Seignior will allow no more new Christians to reside in Constantinople, and those already there must not build new houses, or repair their old ones, without leave from the Seignior, who wishes to be surrounded only by Turks.

Catholicism in Prussia.—It has been mentioned in accounts from Berlin, that in the course of last May, as the church belonging to the Protestants at Rogalen near Posania had been destroyed by lightning, the Catholic Clergy of that district had generously offered the Protestants the use of their church for the term of three years, or till the former should be rebuilt. The Royal Chamber of Domains, hearing of this liberal action, caused its particular approbation to be made known to the Catholic Clergy.

German Concordat.—The Papal Nuncio's letter of credence to the Diet of Ratisbon, relative to the intended reforms in the Church suggested by the French Emperor, having been objected to by the Ministers of the Protestant States, on account of the expression, "We give you our Apostolic benediction," the following was substituted in its place—"We wish you happiness and prosperity." This is an instance of complaisance towards Protestants, to which the old Papal regimen was a stranger.

Jesuits.—Of the College of Jesuits, which have been permitted to reside at Augsburg in Germany ever since 1772, the period when that order was banished from France, it is now said that in the course of the present month they will all be removed to Russia. Though they have been permitted to enjoy their revenues and to take noviciates, they have never been allowed to wear the habit of their order since they have resided at Augsburg.

Swiss Preaching.—From Lausanne it appears, that a circular letter has been sent to all the pastors from the Lesser Council, expressing that they have learned that many of them have adopted the too idle method of reading their sermons in the pulpits, contrary to the ecclesiastical ordinances, instead of delivering them from memory; and it is henceforth ordered, that no pastor shall read his sermons without special permission.

Religious Toleration in Denmark.—An instance has just occurred of the tolerant and liberal spirit of the Danish Government. Two missionaries from Edinburgh went over to Copenhagen, with a view of going from thence to India, the place of their destination. Being detained there, they sought an opportunity of conversing with the Danes on religious subjects, and of distributing religious tracts among them. They were at length encouraged to preach, and they are now so much countenanced, that they have resolved to remain in Denmark. One preaches at Copenhagen; the other at Elsineur, in the English chapel. They are about to open English schools at both places.

LITERARY.

Mr. Richards, of Lynn, proposes to publish by subscription, and in a short time, if he meets with sufficient encouragement, "Cambro-British Biography; or, the Welsh Non-conformist's Memorial," in one vol. 8vo.; price to subscribers, 5s. In an Appendix will be given, a representation of the present State of Religion in Wales, including the Origin and Progress of the *Jumpers*. Subscriptions are received by Mr. Vidler, Holborn, and by Messrs. Button and Burditt, Paternoster-row.

The Royal Irish Academy have just published Vol. X. of their Transactions. The papers are arranged, as usual, according to their subjects, which are three—Science, Polite Literature, Antiquities. Of the thirteen papers which compose the volume, five are by the President, Mr. Kirwan.

A magazine of last month states, that Mr. Rogers, author of the Pleasures of Memory, has nearly finished an epic poem on the Horrors of Jacobinism! The friends and admirers of Mr. Rogers will not readily give credit to the statement. It appears to be made for no other purpose than to introduce the invidious observation, that Mr. Rogers was formerly "warped by French principles."

Academical Prizes.—Oxford——The Chancellor's prizes for the present year have been adjudged to Edward Garrard Marsh, B. A. late scholar of Wadham College, and now Fellow of Oriel College, for the English essay on "Posthumous Fame;" and to John Latham, Commoner of Brazen Nose College, for the Latin Verses on "Trafalgar." The prize by a private donation is adjudged to Henry Allen Johnson, Commoner of Christ Church, for the English Verses

on "Travels of Discovery into the Interior of Africa;" Sir Roger Newdigate's, to John Wilson, Esq. Gentleman-Commoner of Magdalen College, for English Verses in "Recommendation of the Study of the Remains of Grecian and Roman Architecture, Sculpture, and Painting:" and two of the College Prizes as follows: "Patriotism," an English essay, to Mr. Twyford; and "Nelsonus," a Latin Essay, to Mr. Papendick.——*Cambridge.*—The Members' four Prizes, value 15 guineas each, are this year adjudged to Mr. R. Trevelyan, of St. John's, and Mr. Wray, of Trinity, Senior Bachelors; the subject, *E tot deperditis humaniorum literarum apud Græcos et Romanos Monumentis quænam præ ceteris sint desiderandæ?* And to Mr. W. Longley, of St. John's, and Mr. W. Grant Gautley, of Pembroke, Middle Bachelors; the subject, *Utrum certamina publice in Græcia spectata plus utilitatis an damni secum adtulerint?* The late Sir W. Browne's three gold medals, value five guineas each, are adjudged as follows: to Mr. C. J. Bloomfield, of Trinity, for the Greek Ode; to Mr. Thos. Hughes, of St. John's, for the Latin Ode; and to Mr. J. Kirkman Miller, of Trinity, for the Epigrams.

A Public School, for the instruction of youth in Grammar, the Classics, &c. is about to be established in the island of Jamaica; a lady having bequeathed a considerable sum of money for this purpose.

Proposals are issued by the English Missionaries at Serampore at Bengal, for printing by subscription, under the patronage of the Council of the College of Fort William, and of the Asiatic Society, the original text, carefully collated with the most authentic manuscripts, of the "Ramayunu," a celebrated Sungsurit Poem, with an English translation, accompanied with elucidatory Notes. This poem is of the highest antiquity, and is regarded with extreme veneration by the Hindoos. It furnishes a clue to the ancient history of India, and gives a complete idea of the Hindoo mythology. It must therefore be interesting to the students and admirers of Oriental literature. It is supposed that it will make nine volumes, the price of which to subscribers in Europe will be five guineas each volume.

There is now printing, under the care and direction of Walter Scott, Esq. in one vol. 8vo. the two following works from original MSS. viz. Memoirs of Sir Henry Slingsby, Bart. from 1638 to 1648, by himself, and Memoirs of Capt. John Hodgson, touching his Conduct in the Civil Wars, and his Troubles after the Restoration, by himself. To these will be added, Copies of various important Papers relative to the Operations of Oliver Cromwell and his Army while they were in Scotland.

Dr. Gilbert Gerard, Professor of Divinity in the University and King's College, Aberdeen, has in the press, in one vol. 8vo. Institutes of Biblical Criticism, or, Heads of a Course of Lectures on that Subject. From the known liberality of the Professor, we expect that he will add by this work to the stock of standard books in rational theology.

Beausobre's Introduction to the New Testament is reprinting at Cambridge, being used in that University as a lecture-book.

M. Usteri, an artist of Zurich, is said not to have contributed a little to the right of that city to its distinction, as the *Athens of Helvetia*. He has lately published a Succession of Engravings representing the Life of an Artist, with an Explanation, in German rhime, in which he is said to have been rather severe upon the school of a celebrated Painter in Paris.

A Society at Berlin (denominated the Friends of Letters) has offered a premium of thirty ducats for the best answer to the following question: "How and by what means have the language and literature of Germany been raised to an equal degree of elevation with those of the most enlightened nations, in the course of the last fifty years?"

The Royal Academy of Inscriptions, the Fine Arts, and Antiquities, at Stockholm, has proposed as a prize-essay for the ensuing year, a Comparison between the best Latin Authors of the two Epochs generally termed the Golden and Silver Ages. The Candidates are to inquire whether that variety of style and taste, which characterizes those periods, may not also be distinguished among the writers of other nations in proportion to the advancement of society and the cultivation of the human mind.

NEW PUBLICATIONS.

RELIGIOUS.

Lectures on the Liturgy. By H. Draper, D. D. Minister of St. Antholin's. 12s.

Thornton Abbey: a Series of Letters on Religious Subjects. 3 vol. 12mo. 12s.

Four Sermons before the Missionary Society, with Report, &c. 8vo. 2s. 6d.

The Rise, Fall, and Future Restoration of the Jews; extracted from the Writings of Witsius and Gill. 8vo. 5s.

Sion's Harmony; or, the United Praises of Ransomed Sinners; a complete Selection of Hymns for Public Worship. By W. W. Horne, Minister of the Gospel, Grub-street, London.

Remarks on the Observations made on the Discipline of the Quakers by the Monthly Reviewers, in their Examination of William Rathbone's Narrative and Memoir. With a Postscript on the Critical Reviewer's Notice of the Memoir. Phillips.

Memoirs of Dr. Joseph Priestley to the year 1795, written by Himself; with a Continuation to the Time of his Decease, by his Son, J. Priestley; and Observations on his Writings, by T. Cooper, President Judge of the Fourth District of Pennsylvania, and the Rev. W. Christie. 8vo. 10s. 6d.

An Oration on Michael Servetus, M. D. who was burnt alive at Geneva, in the Year 1553. By R. Wright.

Jewish Prophecy, the sole Criterion to distinguish between genuine and spurious Christian Scripture; a Discourse preached before Dr. Gretton, Archdeacon of Essex, July 8, 1806. By F. Stone, M. A. F. S. A. 1s. 6d

An Introduction to the Geography of the New Testament; comprising a Summary, Chronological, and Geographical View of the Events recorded respecting the Ministry of our Saviour; accompanied with Maps, with Questions for Examination, and an Accented Index. By Lant Carpenter. 12mo. 5s.

The Christian Officer's Complete Armour; containing Evidences in Favour of a Divine Revelation; by Col. Burn, of the Royal Marines. Second Edition. Price 4s.

Fifty-three Discourses, containing a connected System of Doctrinal and Practical Christianity, as professed and maintained by the Church of England; particularly adapted to the Use of Families, and Country Congregations. By the Rev. E. Brackenbury, A. B. 2 vols. 8vo. 15s.

A Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings; in a Series of Sermons, preached at Boyle's Lecture, from the Year 1802 to the Year 1805. By W. Van Mildert, M.A. 2 vols. 8vo. 16s.

POETICAL.

Poems on Various Subjects: dedicated, by Permission, to the Right Hon. Countess of Essex. By Henrietta Harris, 12mo.

A Tribute to the Memory of the Right Hon. W. Pitt; with an Essay on his Character and Endowments: dedicated, by Permission, to Lord Hawkesbury. By Thomas Shirley. 8vo. 1s. 6d.

Poems, chiefly descriptive of the softer and more delicate Sensations and Emotions of the Heart; original and translated, or imitated from the Works of Gessner. By R. Fellowes, A. M. 12mo. 4s. 6d.

Letters from the Dead to the Living; or, Thoughts on the Separate States of Departed Spirits; to which is added, the Conflicts of Passion, and final Triumphs of Faith. An Ode. By L. S. Abington 1s.

The Spirit of the Mountains; with other Poems. By G. Taylor. 8vo. 5s.

Miscellaneous Poems. By Margaret Patrickson. 2 vols. 7s.

First Book of the Bees; a Poem, in Four Books; with Notes, Moral, Political, and Philosophical. By J Evans, M. D. F. R. M. S. Edinburgh. 4to. 7s.

The Fall of the Mogul; a Tragedy, founded on the interesting Event of Nadir's Shah's Invasion of India, in 1738: with other Occasional Poems. By the Author of Indian Antiquities. 8vo. 7s.

The Poetical Works of W. J. Mickle; including several Original Pieces, with a Life of the Author. By the Rev. J. Sim, A. B. 18mo. 5s.

Miscellanies, in Prose and Verse. By Alexander Mollison. 12mo. 4s.

MISCELLANEOUS.

A New and Easy Introduction to the Hebrew Language, upon the Plan of Grammar in general. On a new Plan. By the Rev. J. W. Newton of Norwich, 8vo.

Stenography; or, a New System of Short Hand, included in a Single Page, and illustrated by Eleven Engravings. By G. Nicholson. 12mo 4s.

Lectures on Natural Philosophy, with an Appendix, containing a great Number and Variety of Astronomical and Geographical Problems; also some Useful Tables, and a Comprehensive Vocabulary. By M. Bryan. 4to 2l. 12s. 6d.

The Annual Register; or, a View of History, Politics, and Literature, (New Series) for 1801. 8vo. 15s.

The History of England, in Letters to a Young Lady. By C. Smith. 3 vols. 15s

The Friend of Youth; or, Candid Advice to Parents and Guardians, in the Choice of Trades and Professions. 4s.

The History of the Campaigns of 1805, in Germany and Italy. By W. Burke, late Army-Surgeon, 6s.

The Principles and Regulations of Tranquillity; an Institution commenced in the Metropolis, for encouraging and enabling industrious and prudent Individuals in the various Classes of the Community to provide for themselves, by the Payment of small Weekly Sums. By J. Pone. 3s. 6d.

Epicharsis; or, the Secret History of the Conspiracy of Tito against Nero; in which is displayed the real Character of Agrippina, and Nero's infamous Behaviour to Octavia, his Wife. Translated by C. T. 3s.

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An Antidote to Poison; or, a Full Reply to Mr. Jeffery's Attack on the Character and Conduct of the Prince of Wales. 3s.

A Practical English Grammar, for the Use of Students preparing for the Royal Military College. By W. Ticken, of the said College. 12mo. 2s. 6d. bound.

The Pocket Chronologist; or, Authentic Register of Recent Events, both Foreign and Domestic. By J. Luffman, 12mo. 2s.

Philologia Anglicana; or, a Philological and Synonomical Dictionary of the English Language; in which the Words are deduced from their Originals, their Sense defined, and the same illustrated and supported by proper Examples and Notes, Critical and Explanatory. By Benjamin Dawson, L.L.D. Rector of Burgh, in Suffolk. Part I. 4to. 5s. sewed.

An Apology for Dr. Mich. Servetus; including an Account of his Life, Persecution, Writings, and Opinions; being designed to eradicate Bigotry and Uncharitableness, and to promote Liberality of Sentiment among Christians. By Richard Wright. 8vo. 9s.

CORRESPONDENCE.

The following Communications are received and intended for publication:—Dr. Toulmin's Memoirs of the Life and Writings of Dr. James Foster—Verses on reading Charlotte Richardson's Poems—An Inquirer after Truth, on the Worship of Christ—and an Account of the Unitarian Baptists in York hire.

G. Emlyn's Memoir of Servetus shall appear in our next and the subsequent number.

We regret exceedingly that we are under the necessity of deferring to the next number W. H. R's Letter on "The Views of France in the Ecclesiastical Reforms in Germany," and his Translation of the "Letter of M. Jacobsohn (a Patriotic Jew, Agent of the Finances at the Court of Brunswick) to the Emperor of the French," entreating the extension of his protection and care to the Jews of Germany.

A Correspondent complains of an article which he sent us two or three months ago being kept back; but we refer it to his good sense to determine whether it be possible for us to publish all our communications immediately upon their delivery. We are obliged to give the precedence to such pieces as are of a pressing and temporary interest. Such as have, like his, no relation to time, we arrange in the order that will best suit our confined limits, and afford most variety and entertainment to our readers. We trust our numerous and valuable correspondents will not do us the injustice to suppose, that we estimate the articles which are first published above those which are reserved for future numbers. We do not hesitate to declare that we have in our hands communications of as great value as any that have appeared in the Repository, and we beg our readers to accept this as a pledge of the future character of our publication.